

# JOURNAL

OF THE

## Society for Psychical Research

*For Private Circulation among Members  
and Associates only.*

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THE SOCIETY'S ROOMS

31 TAVISTOCK SQUARE, LONDON, W.C. 1.

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Members are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained by the Society.

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# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING.*

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A  
PRIVATE MEETING OF THE SOCIETY

WILL BE HELD AT

**The British Medical Association House,**  
31 TAVISTOCK SQUARE, LONDON, W.C. 1,  
IN THE HASTINGS HALL

*On THURSDAY, FEBRUARY 18th, 1926, at 5 p.m.*

WHEN A PAPER ENTITLED

“Some Personal Psychical Experiences  
and Experiments.”

WILL BE READ BY

**WILLIAM BROWN, M.D.**

---

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

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NEW MEMBERS.

**Bartlett, Captain J. Allen**, 16 Park Lane, London, W.

**Dillon, Charles**, 3 Sefton Road, New Ferry, Cheshire.

**Grugeon, C. L.**, The Chestnuts, Henley-on-Thames.

**Nicholl, I. B.**, Llanmaes, Llantwit-Major, Glamorgan.

**Speakman, Mrs.**, Inglewood, Holland Road, Crumpsall.

**Walton, Miss Gladys F.**, 16 Park Lane, London, W.

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MEETING OF THE COUNCIL.

THE 223rd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Tuesday, December 15th, 1925, at 5 p.m. The PRESIDENT in the chair. There were also present: Mr. E. N. Bennett, the Right Hon. G. W. Balfour, Mr. W. R. Bousfield, the Hon. Everard Feilding, Mr. G. W. Lambert, Sir Lawrence J. Jones, Bart., Mr. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Six new Members were elected. Their names and addresses are given above.

The monthly accounts for November, 1925, were presented and taken as read.

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SAVAGE TELEPATHY.

*We have received from Mr. Theodore Besterman the following correspondence concerning a case of "savage telepathy." The case is an old one and no further enquiry is now possible, but it seems worth while to put the incident on record for comparison with other similar incidents which are from time to time recorded.*  
—ED.

Following a letter which I addressed to *The Observer* in reply to a query concerning savage telepathy, I received the following communication from Commander R. Jukes Hughes, R.N. (ret.):

WHIDDON HOUSE, NR. NEWTON ABBOT,  
20th October, 1925.

I read your letter in the *Observer* of the 11th inst. with much



interest, having had an experience of Native Telepathy. In the year 1878, I happened to be serving upon a Govt. Commission in the Transkei (S.A.). Our Chief was Col. J. T. Eustace, R.M., with Kreli the Chief of the Gealekas and the third member was a Capt. T. Sansom. At the time I am writing of, our work was near the right bank of the Bashee River (the S.W. boundary of the Pondos). The Geaika-Gealeka War was recently over and the Transkei was absolutely clear of natives. The Commission employed about a dozen natives, but their work for the same kept them from roaming the country.

One day they came to us rather excited and announced that there had been a great disaster in Zululand, that our troops had been overwhelmed by the Zulus, who were pouring into Natal. We had an immediate consultation as to what we should do, as if the rumour was correct it was possible that a general rising of all the Kafirs west of the Tugela River would take place, in which case we should have to "seattle" for the Old Colony with our horses and leave the wagons to their fate; but within a few hours we had further news through the same agency stating that the strain had been relieved—this was the result of the noble stand made by the handful of troops at Rorke's Drift.

News of the disaster did not reach us officially until two days after the event.

We were roughly speaking some 300 miles (as the crow flies) from the scene of the disaster Isandalwhana, with some very rough country between, including several rivers. For some years I lived under canvas on those parts so had a fair knowledge of the difficulties of travel.

R. JUKES HUGHES,  
Commander, R.N.  
(retired list).

I addressed a series of questions to Commander Hughes, which he very kindly answered to this effect:

The events occurring in Zululand were reported to us within an hour or so (if not quicker) of their occurrence.

The natives did not state from whom their information was obtained, this I should not have expected them to do. Not many kraals, only principal ones, would have a Witch Doctor.

In my opinion it was absolutely impossible for natives to have

obtained the information by normal means, certainly not by water communication.

Commander Hughes gave his kind permission for his experience to be recorded in the *Journal*. This certainly seems to be a cryptesthetic incident of a kind of which we possess far too few examples to justify any generalisations.

THEODORE BESTERMAN.

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#### NOTE CONCERNING CASE No. L.1272.

WITH reference to the book-tests printed in the November *Journal* (Vol. XXII., p. 136), one or two enquiries having been made as to whether the records were complete, as printed, or whether any failures had been unrecorded, we wrote concerning this question to Mrs. *Kerr*, by whom the original report was sent to us.

Concerning these two results Mrs. *Kerr* writes to the Hon. Editor, Mrs. Salter, thus :

December 6th, 1925.

. . . I enclose the list of the sittings Mrs. [*Williams*] and I had together from the time "tests" began to appear.

You will see from this that only one was a total failure. Mrs. [*Williams*] had asked where a certain key she had lost had gone to, and the answer was wrong. The key was not there. But it was a confused sitting.

The other one about the pocket-book was also confused and contradictory, owing, I believe, to our asking a lot of questions, which always leads to wrong answers being given. I suppose our minds are working hard and actively and suggesting answers, instead of remaining passive, which is the condition for successful "writing."

M. L. [*KERR*].

It appears from the detailed statement sent by Mrs. *Kerr* that the test concerning the lost key was not a *book* test at all and need not therefore be taken into account in the series. The test concerning the pocket-books, which though confused, was not entirely without interest or value, may be reckoned as a book-test in so far as it was concerned with a book, but it was of a rather different type from the other tests in the series.

## MINUTES OF A GROUP MEETING.

WE have received from Mr. A. W. Trethewy the following Report of the Proceedings of a meeting of the Group he has been organising (see *Journal* for November, 1925, Vol. XXII., p. 133):

PROCEEDINGS AT A GROUP MEETING HELD IN THE  
S.P.R. LIBRARY, DEC. 2ND, 1925.*Present.*

MR. T. BESTERMAN.	MRS. KINGSLEY.
MISS A. J. CASE.	MRS. LEANING.
MRS. ST. JOHN CLARKSON.	MR. G. R. S. MEAD.
MISS L. CORRY.	MR. H. AND MRS. PENNINGTON.
MR. G. A. DE ZOYSA.	MISS PERKINS.
MR. B. JORDAN SMITH.	MR. A. W. TRETHEWY.

Mr. Mead took the chair by the request of the members and called on Mr. Trethewy to open the discussion.

Mr. Trethewy read the minutes of the last meeting, and stated that a satisfactory assurance having been received from the Council as to the favourable consideration of articles describing the researches of the group for insertion in the Society's publications, he had sent to more than fifty members of the Society a copy of his letter printed in the November *Journal*, inviting them to attend the present meeting.

He then mentioned some communications from Professor Bozzano and others, offering help or making suggestions though unable to be present.

The scope of the work was then discussed, and after considerable debate it was decided that the research should embrace psychical phenomena of the following kinds:

- (1) All objective phenomena.
- (2) Subjective phenomena:
  - (a) occurring in abnormal states of consciousness;
  - (b) occurring in dreams subsequently found to be veridical.

It was also decided that members who have not yet chosen a branch of the subject may do so, informing Mr. Trethewy of their choice, and that members willing to read for the purpose of

research, but not ready to undertake any separate branch, may report the result of their studies to Mr. Trethewy.

Further consideration of plans was deferred to another meeting to be held after the winter.

A. W. TRETHEWY.

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### A CASE OF HYSTERICAL AMAUROSIS.

WE have received from one of our Members, Dr. Weston D. Bayley, of Philadelphia, a report, reprinted from *The Hannemannian Monthly*, August, 1925, on "An Unusual Case of Hysterical Amaurosis." The patient, a man, thirty-six years of age, a barber by trade, was referred to Dr. Bayley by a local oculist, "with the comment that he could find nothing organically wrong with the eyes, but desired to exclude the possibility of some intracranial condition which might be surgical." He was a married man with one child, and up to the time of his loss of vision had always enjoyed good health. Dr. Bayley writes:

In May, 1923, "he gave to a friend a quart of blood, by transfusion," with no ill effects. His present condition dates from November 3rd, 1923. He was then in his usual health and had worked all the morning, going home for lunch at noon. On leaving the house at 12.30 he slipped on the icy porch, striking his shoulder and head; but was apparently uninjured, thought no more about it, and continued his work. At 2 o'clock he placed a customer in a chair for a shave. While handling the brush, vision suddenly became dim, and in a few minutes was reduced to mere light perception. During and before this there were no associated symptoms. No headache at any time.

He was immediately taken to a local physician, and in two days some vision returned, but six days later this left him entirely. He was then removed to a hospital, and while there had a return of light perception. This remained for two weeks, when six teeth were roentgenologically condemned for removal. When the dentist pulled the first tooth the patient's light-perception immediately vanished, and he says blindness has been absolute ever since.

During his time in hospital, Dr. Bayley says, the patient is alleged to have developed the power to "determine the colour of objects through the sense of touch." This faculty Dr. Bayley tested with negative results. Being puzzled by absolute "blindness, with nothing to show for it, and normal pupillary reactions," Dr. Bayley called in an oculist, and "strong suspicions developed of either malingering or hysteria."

The manner in which a cure was effected is thus described by Dr. Bayley :

At the time appointed he was taken into my office alone facing against the well-lighted window. Dr. Mackenzie then placed on the patient's nose a test frame with two strong prisms, and directed him to fix his eyes straight ahead. Soon we noticed increased lacrymation. Then as Dr. Mackenzie moved one prism, I noticed a concomitant muscular movement in the other eye. The patient remarked, "I feel something twitch." "Yes," I said dramatically, "and each time you feel that twitch you will see a flash of light." Soon he saw the flash of light. After a few repetitions, I said, "Now you will see the light of the window. Now you will see the window itself," and the suggestion worked. . . .

Vision was restored in this way in about twenty minutes ; so that when he got out of the chair he could see everything. He rushed excitedly into the waiting-room to his mother and uncle who were waiting for him, and immediately wanted to phone to his wife that now he would be able to see her and their child.

Dr. Bayley discusses the question of malingering, but concludes, as a result of enquiry and observation, that this explanation is improbable.

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## REVIEW.

*The Wisdom of the Gods.* By H. Dennis Bradley. (T. Werner Laurie Ltd.).

Mr. Bradley divides his book into two parts : the first gives an account of his sittings with various mediums of various reputations during 1924 and 1925, and of the development of his own mediumistic powers ; the second deals with Valiantine's visit to England



in 1925, when, as on his previous visit, Mr. Bradley acted as his impresario. This part contains Mr. Bradley's account of the S.P.R. investigation of Valiantine, and should be read in conjunction with Part 97 of *Proceedings*.

The position of such an impresario is a delicate one, and doubly so when he is, like Mr. Bradley, himself a medium. It demands qualities of patience and even temper which Mr. Bradley by his own confession does not possess. This comes out clearly whenever the S.P.R. is mentioned.

Several months before Valiantine came to England Mr. Bradley was invited to have his own powers investigated by the S.P.R.; but at a sitting on the 18th October, 1924, at which he was the medium, he was advised by his own "control" to refuse. He entered upon the S.P.R. investigations of Valiantine in a frame of mind which made success most improbable. The séance room, he complains, looked new: a gauze cage, which had been used in the investigations of Willy Schneider (see *Proc.* Part 97) terrified him: he was certain that a luminous spot on the wall, which merely indicated the place of the electric light switch, was a trap of some kind. No explanations, however complete as to the purpose of the cage or the spot, could dispel his *idées fixes*: his feelings became too much for him, and he "smashed" the first sitting in "fury."

When the S.P.R. sittings were transferred to Mr. Bradley's house things went a little better, but after a very few more sittings Mr. Bradley decided "that he could not concede any further time to these experiments with the Society, whilst many of the great intellects of Great Britain were kept waiting for their personal experience." Valiantine was allowed no say in the matter: he was quite willing to "concede" more time and sittings to the Society, but the imperious impresario interposed his veto.

We turn with expectancy to Mr. Bradley's "great intellects of Great Britain" to find that, apart from Mr. Bradley's domestic circle and a round dozen members of the S.P.R., the sitters were composed approximately as follows: fifteen stage celebrities, eight writers (not perhaps of *quite* the first rank), one artist (ditto), one county cricketer, one parliamentary candidate, several score of doubtless worthy people unknown to fame, one anonymous statesman ("one of the few really great men of intellect in Britain"), and last, but of course not least, Mr. Hannen Swaffer, as to whom see

*Journal* for November 1925. The anonymous statesman received from a truly "great man" recently dead the message, "You must use every endeavour to stop those wars. Tell——. Tell the——": a highly characteristic utterance, as will be generally agreed.

One of the sitters was an expert in finger prints, who examined the impress of a "spirit hand" on a sheet of paper, but might have been more usefully employed in examining the trumpets used at the séances for marks of finger-prints, spiritual or carnal.

Mr. Bradley seems to have little idea as to what tests of genuineness should be applied to mediumship of Valiantine's type. He complains of some of the S.P.R. sitters that their main experience had been of physical phenomena, which he says do not interest him, and of others that they had only sat with mediums of the type of Mrs. Leonard. He fails to realise that trumpet mediumship is ordinary trance mediumship accompanied by physical phenomena. So far as the phenomena are mental they must be studied as *e.g.* Mrs. Leonard's have been, practically verbatim notes of each sitting being taken and placed on record. So far as they consist of the production of voices from trumpets moving about the room, they are physical, and, unless occurring under the recognised conditions of control for physical mediumship, are not worth consideration. Sir Oliver Lodge seems to have made a valiant effort to get this into Mr. Bradley's head, but only to have succeeded in arousing his temper.

The question of the genuineness of Valiantine's powers must be considered open. If, for instance, Lady Troubridge's record in *Proc.* Part 97 is read, it will be seen that the medium made some fairly good hits, and one very bad mistake, viz., when his "Feda control" mistook Mrs. Woolley for Miss Walker, whose place at the sitting Mrs. Woolley had taken at short notice. Incidentally Mr. Bradley reports this incident incorrectly: "Feda-Valiantine" first said "Raymond . . . wants to speak to Miss Walker," and only after this remark had caused a sensation was this altered to "Raymond . . . wants to send a message to Miss Walker." On two other occasions the controls made somewhat similar blunders: when a Mr. Whaddia was addressed by the control as "Mr. Maddia," and when Miss Rebecca West was addressed by a "grandfather West" who never existed, her name being a *nom-de-guerre*.

W. H. S.

## CORRESPONDENCE.

## I. A COINCIDENCE.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—In the little coincidences of everyday life we experience our mild surprise because a connecting link we feel should be there is missing. It is missing either because it does not exist or because we fail to notice it. Our surprise in the two cases is the same. Normally, the more striking the coincidence the more disposed are we to suspect the existence of an unnoticed link. I give here, however, an instance which, though it seems to me striking, appears attributable only to accident.

On the evening of (I believe) 18th Sept., 1925, my sister was "listening in" with ear-phones, when she remarked to my mother that the wireless had just given a song which she had learnt as a child, but, until then, had never heard since. She quoted a line which from memory I quote thus: "A green (?) apple tree grew out of his grave." At that moment I was reading the following sentence which appears on p. 270 of *Byways of British Archaeology*, by Walter Johnson (Cambridge University Press, 1912): "Not quite so well known is the theory that we have derived our custom of placing shrubs on graves from our heathen forefathers of the Bronze Age, who were wont to plant trees on their burial mounds."

I will give in some detail the immediate steps I took to fix the incident in my memory. [An incident of a few days earlier date had left me with the determination to record briefly and for my own use cases of coincidence personally experienced.]

(a) I at once (*i.e.* without finishing even the sentence) laid down my book to listen to the conversation; from which, I gathered, the song may be called "Cromwell's grave," and contains such refrains as "Hippity-hop" or "Lippity-lop."

(b) I made no remark of any sort to those present, nor have I since, concerning this incident.

(c) When the conversation on that topic ended, I read to the end of the sentence, *i.e.* the word "mounds," and no further.

(d) I immediately wrote a very brief account to a friend. I cannot remember if I caught the 9.0 p.m. or 4.45 a.m. post from the neighbouring pillar-box.

One does not read word by word, but from the nature of the case, I must at (a) at any rate have reached the words "shrubs on graves," while I believe the specific mention of the Bronze Age was noticed after picking up the book again (c).

The wireless was received from Daventry, there was no loud-speaker, my sister alone was listening in.

I had probably been reading for about a quarter of an hour, and had begun at the place at which I had previously left off.

One small, though perhaps not unimportant point, I cannot determine, whether I stopped reading to listen to the conversation before I was aware of the nature of my sister's remarks; but I laid down the book only after realising that there was coincidence.

In case they may interest you I enclose the name of the friend to whom I wrote (d), and some extracts, etc., from the book in question which bear on the point.

1. Name of friend to whom I wrote: E. J. Dingwall.

2. Titles and pages of Contents of Book:

Chap.	1, p.	1.	Churches on Pagan Sites.
"	2, p.	51.	Do. do. <i>continued.</i>
"	3, p.	101.	The Secular Uses of the Church Fabrics.
"	4, p.	145.	Do. do. <i>continued.</i>
"	5, p.	205.	The Orientation of Churches.
"	6, p.	243.	The Orientation of Graves.
"	7, p.	268.	Survivals in Burial Customs.
"	8, p.	324.	The Folk-lore of the Cardinal Points.
"	9, p.	360.	The Churchyard Yew.
"	10, p.	408.	The Cult of the Horse.
"	11, p.	452.	"The Labour'd Ox."
"	12, p.	488.	Retrospect.
			Addenda.
			Index.

This is information obtained from a friend by correspondence since learning that the case might interest you. I believe the joint grave-tree theme is mentioned also, p. 400, and perhaps search might discover other places. . . .

3. I had borrowed the book from Free Library and had not read it before.

A. J. HALL.

## II. A FORGOTTEN MEMORY REVIVED IN A DREAM.

*To the Editor of THE JOURNAL OF THE S.P.R.*

February 7, 1925.

MADAM,—Some years ago my niece undertook to hand-print me some Christmas cards to send away; when finished she mislaid them; I inquired about them, but she told me she could not find them. One day, when she entered the room, I said: "I *do* wish you could find those cards." I was rather surprised that she did not reply, but left the room abruptly. After a few minutes she returned with them in her hand, and said that when I spoke she suddenly remembered that on the previous night she dreamed that she saw them in a certain book. On recalling her dream she at once went to look for them, and found them there.

H. A. DALLAS.

III. *To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—I have spent some days considering Lady Grey's reply to my letter but find little help in her explanation, which merely, as it seems to me, moves the responsibility one step backwards. The problem is this: errors obviously due to mishearing of the English language occur fairly frequently in communications. Since the transmission of the message, at least at the source, is supposed to be independent of spoken sound, how is this to be explained? I fancy that the point is worthy of consideration, since the correct explanation may throw much light on the *mécanique* of communication, while the failure to explain it must tend to discredit the messages.

B. G. BOUWENS.

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As we go to Press we learn with deep regret of the death of S.M. la Regina Madre Margherita of Italy, for nearly thirty-six years an Associate of our Society.



# NOTICES.

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1882—1911

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# JOURNAL

OF THE

## Society for Psychical Research

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NO. 422.—VOL. XXIII

FEBRUARY 1926.

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THE SOCIETY'S ROOMS

31 TAVISTOCK SQUARE, LONDON, W.C. 1.

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# NOTICES.

COMMUNICATIONS FOR THE EDITOR TO BE ADDRESSED TO—

MRS. SALTER, Society for Psychical Research,  
31 TAVISTOCK SQUARE, LONDON, W.C. 1.

Members are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained by the Society.

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## Subscriptions for 1926.

SUBSCRIPTIONS FOR 1926 ARE NOW DUE. MEMBERS AND ASSOCIATES ARE REQUESTED TO SEND THEM TO THE TREASURER, W. H. SALTER, ESQ., 31 TAVISTOCK SQUARE, LONDON, W.C. 1, AT THEIR EARLY CONVENIENCE. THE SUBSCRIPTION OF MEMBERS IS TWO GUINEAS; THAT OF ASSOCIATES IS ONE GUINEA.

CHEQUES MAY BE CROSSED "WESTMINSTER BANK, HANOVER SQUARE BRANCH."

With regard to the Subscriptions of Canadian and American Members, see Notice on third page of cover.

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Information relating to any branch of the Society's work may be sent to the Honorary Secretaries, or to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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Members and Associates are requested to send notice of any change of name or address to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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Applications for Membership and for printed documents should be addressed to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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Subscriptions are payable to the Hon. Treasurer, W. H. Salter, Esq., 31 Tavistock Square, London, W.C. 1. Article 18 is as follows:—

"All subscriptions shall become payable upon the election of the Member or Associate, and subsequently on the 1st day of January in each year; provided that in case any Member or Associate is elected on or after the 1st day of October, his subscription shall be accepted as for the next following year."

Forms for the regular payment of subscriptions through a banker may be had on application.

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A form of bequest can be had on application to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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The Rooms of the Society, at 31 Tavistock Square, London, W.C. 1, are open every week-day from 11 a.m. to 5 p.m., except on Saturday, when they close at 1.30 p.m.

# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING.*

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#### A GENERAL MEETING OF THE SOCIETY

WILL BE HELD AT

**The British Medical Association House,  
TAVISTOCK SQUARE, LONDON, W.C. 1,  
IN THE GREAT HALL**

*On THURSDAY, MARCH 18th, 1926, at 5 p.m.*

**DR. HANS DRIESCH**

WILL GIVE HIS

**Presidential Address (In English)**

ENTITLED

**“Psychical Research and Established Science.”**

---

N.B.—*Visitors will be admitted on production of an invitation card signed by a Member or Associate. One ticket is enclosed with the Journal as usual; additional tickets may be obtained by application to the Secretary, S.P.R., 31 Tavistock Square, London, W.C. 1. Members and Associates will be admitted on signing their names at the door.*



---

NEW MEMBERS.

- Alvarez, Dr. Juan**, 25 de Diciembre, 804, Rosario, Argentina.  
**Barlow, Fred**, 105 Springfield Road, Moseley, Birmingham.  
**Hoppe-Moser, Dr. Fanny**, Kremsier, Moravia, Czechoslovakia.  
**Lloyd, Miss Margaret J.**, 4 St. James' Square, Bath.  
**Spears, Mrs. E. L.**, 8 Little College Street, Westminster, London, S.W. 1.  
**Thaw, Mrs. A. Blair**, 3255 N. Street, Washington, D.C., U.S.A.  
**Wentworth, Mrs.**, 39 Park Hill Road, Harborne, Birmingham.  
**Weston, H. S.**, 8 The Avenue, Clifton, Bristol.  
**Workman, E. W., B.Sc.**, Rua do Pinheiro Manso 356, Oporto, Portugal.
- 

## ELECTION OF DR. HANS DRIESCH AS PRESIDENT.

OUR new President is already well known in England, where he has many friends, and some of our members may remember hearing his lectures (in English) before the Universities of London and Cambridge in 1913, on "The Problem of Individuality." More recently he has published a further series of lectures entitled "The Crisis in Psychology," reviewed in the *S.P.R. Journal* for December, 1925. Dr. Driesch is distinguished both as a biologist and as a psychologist, and he has always emphasised the value of the contribution which Psychical Research has made to recognised science. Formerly Professor of Philosophy at Heidelberg, he is now Professor of Philosophy at Leipzig. The Society is fortunate in having secured so eminent a President for the current year.

We feel sure that our Members will welcome the opportunity of hearing Dr. Driesch's Presidential Address to be given on the 18th of March at the house of the British Medical Association. Particulars as to obtaining tickets for visitors will be found on the front page of this *Journal*.

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## MEETINGS OF THE COUNCIL.

THE 224th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, January 29th, 1926, at 2.30 p.m.; THE PRESIDENT in the chair. There were also

present : Mr. W. R. Bousfield, The Hon. Everard Feilding, Sir Lawrence Jones, Bart., Mr. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley ; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Nine new Members were elected. Their names and addresses are given above.

The Report of the Council for 1925 was considered and approved as amended.

Committees were elected as follows :

*Committee of Reference and Publication.*—The Rt. Hon. Gerald W. Balfour, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley.

*Library Committee.*—The Hon. Everard Feilding, Dr. T. W. Mitchell, Mrs. Salter, and Dr. V. J. Woolley.

*Research Committee.*—Mr. W. W. Baggally, Mr. E. N. Bennett, Mr. W. R. Bousfield, the Hon. Everard Feilding, Mr. W. H. Salter, Mrs. W. H. Salter, and Dr. V. J. Woolley.

*House and Finance Committee.*—Mr. W. W. Baggally, Mr. W. H. Salter, Mrs. W. H. Salter, Mr. Sydney C. Scott, and Dr. V. J. Woolley.

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THE 225th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, January 29th, 1926, immediately after the Annual General Meeting of the Society ; THE PRESIDENT in the chair. There were also present : Mr. W. W. Baggally, The Hon. Everard Feilding, Sir Lawrence Jones, Bart., Mr. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley ; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

Dr. Driesch was elected President of the Society for the year 1926.

Mr. W. H. Salter was re-elected Hon. Treasurer ; Mrs. Henry Sidgwick and Mr. W. H. Salter were re-elected Hon. Secretaries ; Dr. V. J. Woolley was re-elected Hon. Research Officer, and Mrs. W. H. Salter, Hon. Editor ; Messrs. Miall, Wilkins, Avery and Co. were re-elected Auditors for the current year.

Corresponding Members and Hon. Associates were elected for the year 1926.

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#### ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 31 Tavistock Square, London, W.C., on Friday, January 29th, 1926, at 3.30 p.m.; THE PRESIDENT in the chair. The following Members were present: Mr. W. W. Baggally, Mr. Besterman, Mr. E. J. Dingwall, Mrs. E. J. Dingwall, the Hon. Everard Feilding, the Rev. W. S. Irving, Miss Jephson, Sir Lawrence Jones, Bart., Mrs. Leaning, Mr. W. H. Salter, Miss Scatcherd, Mrs. Henry Sidgwick, and Dr. V. J. Woolley (and, by proxy, Miss Balfour, Lord Balfour, the Right Hon. G. W. Balfour, Dr. T. W. Mitchell, The Dowager Lady Rayleigh).

THE CHAIRMAN presented the Report of the Council. Mr. W. H. SALTER read the Report of the Council to the Meeting.

The Hon. Treasurer (Mr. W. H. Salter) in presenting the Financial Statement said that he had nothing remarkable to report this year. We could not expect to receive every year as much by donations as in 1923 and 1924: this year we gratefully acknowledged a gift of £200 from a member who wished to remain anonymous.

The Society started the year with a balance in hand of £364 and ended with a balance of £703, an increase of £339. Part of this increase was due to the donation of £200, and also a legacy of £50. On the other hand there had been exceptional expenses in finishing the building of the Séance Room, which amounted to £68, and so it might be estimated that the net increase in our income this year stood at about £140. Under the circumstances of financial retrenchment now necessary in all ranks of life, and the fact that we were passing out of the unhealthy period of excitement over all occult matters which followed immediately after the war, on the whole one might say that this was a very satisfactory result. Discussion of the Report was invited.

The Chairman announced that the six retiring Members of Council offered themselves for re-election. No other nomina-

tions having been received, the following were declared to be duly elected Members of the Council: the Hon. Everard Feilding, Dr. L. P. Jacks, Professor Gilbert Murray, Mr. J. G. Piddington Dr. F. C. S. Schiller, and Dr. M. B. Wright.

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## ANNUAL REPORT OF THE COUNCIL FOR 1925.

THE year has been marked by the death of Sir William Barrett, the last survivor of the founders of the Society and of its first Council. The Society in its forty-third year has thus entered on what from a sentimental point of view may be described as a new epoch—though without change in its aims or method, which continue what they have been throughout. This is not the place to review the Society's work during those years, but the Council may be allowed to note with satisfaction the evidence of increasing recognition of that work by philosophers, psychologists and men of science in England and abroad, and the increasing degree in which, largely as the results of that work, telepathy at any rate is regarded as a fact to be reckoned with, though we as yet know so little about it.

Mr. Piddington, when his first year as President came to an end, was asked to retain the office for the year 1925, and to our great satisfaction consented to do so.

The ordinary work of the Society has gone on through the year much as usual. Though we should like to have more workers, we cannot complain of any falling off, and are glad to welcome to the ranks of our active workers Mr. S. G. Soal, who has contributed the valuable study on certain supernormal communications of which part was read at a meeting in July, and which was published in December.

We have to thank other members for material received. Mr. W. S. Irving has allowed us to have records of communications received by himself through Mrs. Leonard and other mediums, in which the communicator attempts to throw light on the *modus operandi* of communicating. Mrs. Salter reported on these at a meeting in February, and it is hoped that her report will shortly be published. Several other members have sent us, or have shown to Miss Newton, notes of sittings with Mrs. Leonard often too private and intimate, or for other



reasons unsuitable, for publication. Though it cannot be published, information thus furnished may be of real value in extending our knowledge of Mrs. Leonard's trance-phenomena, and making a comparative study of different sittings possible. We wish to thank members who have communicated private records for their willingness thus to help in the Society's work.

Other evidence bearing on our work has been received, and as usual some of it has been, or will be, printed in the *Journal* or *Proceedings*, and other cases have been filed for reference. Mr. G. H. Breaker, a member of the Society residing in Texas, U.S.A., had the ingenious idea of trying to get, through a medium, particulars concerning a distant place which had been known to his deceased father and grandfather but not to himself. He afterwards visited the place and found that much of what the medium had said about it in a series of sittings was correct, and he was considerably impressed. Unfortunately the value of topographical details, for the most part of a not uncommon kind, is difficult to estimate, and it does not seem to us at present that the results are sufficiently conclusive to justify publication. The case can, however, be studied at the Society's rooms, with Mr. Breaker's annotations and estimates of success.

We have also to thank certain members for assistance given to the Society's officers by enquiring into cases. In particular Mr. Fryer has, as often before, looked into cases reported in the press and elsewhere, and Mr. Henry Bury has done valuable work by calling upon contributors of cases and talking over with them the experiences in question. Even when enquiries show a case to be worthless evidentially, the reports on it are generally worth filing, and a personal interview often results in more relevant information being obtained than would be possible by correspondence, and the case may be thereby improved.

The experiments in thought-transference at the Society's rooms were continued under Miss Newton's guidance during the greater part of the year, but they have not been successful in throwing light on the conditions in which telepathy is likely to occur, which was the object for which they were originally devised. A certain amount of apparent telepathy has, how-



ever, been observed, and Miss Newton will be glad to hear from any members who think they may have power either as percipients or agents and would like to test it.

In the course of these experiments Miss Ina Jephson thought that, aiming at telepathy, she had several times received successful impressions at the moment when the agent drew a card from a pack and before he had seen it. This looked like clairvoyance, and to test this possibility Miss Jephson has tried a long series of experiments on herself and others with results suggesting some supernormal perception. We hope that later she will send a detailed account of her experiments to the Society.

Thanks to the generosity of one of our members some sittings were held with the American medium Mr. George Valiantine, who was at the time the guest of Mr. Dennis Bradley. The results were meagre but not without some interest. An account of the sittings has just been published in *Proceedings*, Part 97. Turning to physical phenomena, a series of experiments was carried out in April and May with the Polish medium, Janusz Fronczek, invited to England for the purpose. The results were unsatisfactory. An account of these experiments has just been published in *Proceedings*, Part 97, together with that of the experiments with Willi Schneider in 1924.

January and part of February were spent by Mr. Dingwall in America, sitting with the Boston medium "Margery" (Mrs. L. R. G. Crandon). The expenses of the journey were met by a member of the Society living in Boston, who also entertained Mr. Dingwall during his visit.

A report of the inquiry was drawn up by Mr. Dingwall and will be published in *Proceedings*.

In the autumn Mr. Dingwall visited Austria and had sittings in their own homes with Willi and Rudi Schneider and Frau Maria Silbert. Some interesting and suggestive phenomena were observed with the Schneider brothers, but the sittings with Frau Silbert were inconclusive.

The Research Officers have visited several places in different parts of England where unexplained physical phenomena were alleged to occur, but their enquiries have not yet resulted in suitable material for publication.



# MEMORANDUM OF ASSETS.

## GENERAL FUND.

£562	0	0	London Midland and Scottish Railway 4% Preference Stock.
£520	0	0	East Indian Railway Deferred Annuity.
£1,540	0	0	East Indian Railway Irredeemable Debenture Stock.
300	Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.		
£175	4%	Debtenture Stock of the South Staffordshire Tramways Co., Ltd.	
225	Consolidated Ordinary Shares of £1 each in the Prescott Gas Co.		
£100	4%	Preference Stock of the Prescott Gas Co.	
£800	York Corporation 3% Stock.		
£1,200	Southern Nigeria 3½% Government Stock.		
£937	London Midland and Scottish Railway 4% Debenture Stock.		
£500	5% War Stock, 1929/47.		
£82	19	0	2½% Consolidated Stock.
£58	11	2	2½% Annuities.
£250	New South Wales 5% Stock.		
Piper Trust Fund Securities held by Trustees.			

} Edmund Gurney  
} Library Fund.

## ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1925.

## ENDOWMENT FUND.

£2,258	0	0	London Midland and Scottish Railway 4% Preference Stock.
£1,260	0	0	East Indian Railway 4½% Irredeemable Debenture Stock.
£260	0	0	East Indian Railway 3½% Debenture Stock.
£1,055	0	0	Great Western Railway 5% Rent Charge Stock.
£908	0	11	India 3½% Stock.
£1,797	0	0	London and North-Eastern Railway 4% Debenture Stock.
£850	0	0	War Stock 5%, 1929-1947.
£450	0	0	National War Bonds 5%, 1927.
£650	0	0	" " 4%, 1928.
£600	0	0	4½% Conversion Loan, 1940-1944.
£500	0	0	4% Victory Bonds.
£161	11	6	New South Wales 5% Stock, 1935-55.

## RECEIVED.

To Balance in hand, December 31st, 1924,	-	-	£239	2	9
" Interest on Investments,	-	-	-	372	0 11
<hr/>					
					£611 3 8

## PAID.

By Income Tax on War Loan,	-	-	-	-	£14 12 6
" Research Officer's Salary,	-	-	-	-	250 0 0
" Purchase of £250 Conversion 4½% Stock, 1940/44,	-	-	-	-	239 12 11
" Cheque Book,	-	-	-	-	0 5 0
" Balance in hand, December 31st, 1925,	-	-	-	-	106 13 3
<hr/>					
					£611 3 8

We have examined the above Accounts and compared them with the Society's Cash Book, Receipt Books and Vouchers, and certify that they are in accordance therewith. We have also verified the investments of the General and Endowment Funds as set forth in the above Statements.

52 Coleman Street, London, E.C., January 26th, 1926.

MIALL, WILKINS, AVERY & Co., Chartered Accountants.

The Council was asked by Mr. Bligh Bond to consider evidence presented by him regarding the position of supposed buried treasure at Glastonbury Abbey, with a view to stating whether there appeared to be a case justifying him in applying for leave to excavate. The Council appointed a Committee who reported that the data already obtained present a case for pursuing the search, hitherto conducted by dowsers, by excavation.

We wish to remind Members and Associates of the suggestion that they should form groups among themselves for informal discussion of different branches of Psychical Research. Mr. Trethewy has organised a group for historical study.

In addition to the generous financial help referred to in connexion with the sittings with Mr. Valiantine and with "Margery," the Society has received a donation of over £200 from a member who wishes to remain anonymous, and of £25 and £10 from two American members. The Council desire to express their appreciation of these gifts, and of the special annual subscriptions which three members of the Society have contributed annually for many years. They also record with appreciation a legacy of £50 which was left to the Society by their former colleague, Dr. Charles Lloyd Tuckey, whose Obituary is printed in the *Journal* for October, 1925.

One Corresponding Member was elected during the year: Dr. Eugène Osty; and one Honorary Associate: Signor E. Bozzano. Eighty-one ordinary Members were elected—an increase on recent years—and five Associates became Members. On the other hand, we have lost by death twenty-one Members and Associates, including one Honorary Member (Sir William Barrett), one Corresponding Member (M. Camille Flammarion), two Honorary Associates (Dr. Sydney Alritz and Dr. C. Lloyd Tuckey) and several members of long standing, including the Rev. David Cathels, Mrs. George Drewry, Mr. Robert Lodge, The O'Neill de Tyrone, Mr. Ion Perdicaris, and Mr. Adolph Smith. The names of eleven Members and six Associates have been struck off the lists owing to non-payment of their subscriptions; and thirty Members and fourteen Associates have resigned. The total membership of the Society now stands at 1124, of whom 604 are Members, and 520 are Associates.



Four Parts of *Proceedings* were published during the year : Part 92 in January, Part 94 in May, Part 95 in July, and Part 96 in December.

The sale of the Society's publications at half price to Members and Associates realised £81 17s. 2d.; to the public, by Mr. Francis Edwards, £108 16s. 6d.; and in America, by the F. W. Faxon Co., £62 5s. 6d. The total, £252 19s. 2d., compares favourably with the totals of £117 10s. 4d. in 1924, £168 3s. 11d. in 1923, and £169 1s. 5d. in 1922. The increase in 1925 is chiefly owing to the number of single volumes of *Proceedings* and *Journal* that were sold during the year; on one occasion only was a complete set asked for. The sales of Lord Dunraven's book, "Experiences in Spiritualism with D. D. Home," account for £15 of the amount realised by sales to the public, and £14 of the amount received from America. (It should be added that these sums represent only the number of copies sold up to Midsummer 1925. The returns for later sales, which have not yet been received, will be included in the Report for 1926.)

One General Meeting, four Private Meetings, and two Conversazioni have been held during the year.

January 14th. A Conversazione.

February 5th. "A Report on Some Further Evidence obtained through Mrs. Leonard," by Mrs. W. H. Salter.

March 18th. "A Report on Physical Phenomena recently observed," by Mr. E. J. Dingwall.

May 6th. "Cryptesthesia Versus Survival: An Enquiry into a Remarkable Case," by Sir William Barrett.

\*July 2nd. "A Report on Some Communications received through Mrs. Cooper," by Mr. S. G. Soal.

November 10th. "Some Recent Evidence bearing on the Question of Survival," by Sir Oliver Lodge.

December 9th. A Conversazione.

\*General Meeting.

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## NOTES ON PERIODICALS.

THE *Revue Métapsychique* for November-December has an account by Dr. Osty of certain war predictions made in Athens in 1914 by a young lady under the care of Dr. Antoniou. Certain of these



statements, which were made in hypnotic trance, were published in two of the Greek newspapers and are translated in the present article. They reveal a number of errors, striking omissions, and facts which afterwards proved to be correct. These latter appear to Dr. Osty to be so striking that he asks whether the better theory is to suppose that the whole is due to chance coincidence or that a supernormal power was indicated in the experiments.

In the same number is published an article by M. Sudre on the glossary of terms used in psychical research, which promises to arouse a lively controversy; and also an account of a very remarkable test with the Polish medium Ossowiecki, in which the latter indicated knowledge, apparently supernormally acquired, of the result of a photograph which was presented to him in its undeveloped state on the original plate, protected in a light-proof covering. Not only did the medium show some knowledge of the actual picture, but also he gave a description of certain incidents which occurred at the time the plate was exposed and which were proved correct.

In the same issue is an account of an undeveloped child with abnormal powers of musical appreciation.

Under the title of the *Zeitschrift für kritischen Okkultismus* appears a new German periodical which is especially welcome. The editor is Dr. Baerwald of Berlin, and amongst its supporters are Dr. Max Dessoir, Count Carl von Klinckowstroem and others. It will appear at quarterly intervals, and will contain critical and scientific surveys of modern literature and mediumistic investigations.

The first number is of such a high quality that this journal is likely to take a leading place in German occult periodicals. Dr. Max Dessoir contributes an account of the alleged clairvoyant faculties of Frau Helene Schnelle, and Dr. Bohn has an interesting account of the history of apport mediumship. He considers apports the most remarkable and the most suspicious of all supernormal phenomena, and collects some of the sources of information regarding them from Dr. Dee to the present day. On a paper on the so-called Od-rays, Hofmann examines some of the evidence alleged to favour the existence of these emanations, and comes to the conclusion that the supposed mechanical work which (it is said) can be performed by them has not been adequately demonstrated.

Dr. Albert Hellwig, the Potsdam lawyer, contributes some

reflections on the Moll-Rudloff trial, with special reference to the part played in one of the sittings by Dr. P. Sünnner and Dr. Carl Bruck.

The second issue of the same *Zeitschrift* has a critical and discerning account by Count Perovsky-Petrovo-Solovovo on certain experiments in clairvoyance with a private medium. The methods of the medium, which have in many respects a close resemblance to those employed by Mrs. Hester Dowden, are carefully recorded, and the Count completes his survey of the evidence by an acute analysis of certain fundamental facts which are often entirely overlooked or partially neglected. Although some may question certain conclusions of the Count regarding the *a priori* impossibility of some remarkable phenomena, it may plausibly be urged that this view is founded upon a misconception of the true meaning that is attached to certain expressions by those who attempt to describe the phenomena. However that may be, few will dissent from the Count's vigorous attack on the "laws" supposed by spiritualists to govern the phenomena in question, "laws" which, he says, are invented either to favour the occurrence of fraud or to help out an unskilful medium when he has been discovered *in flagranti delicto*. In the same number is an interesting discussion by the editor, Dr. Baerwald, on the powers of the unconscious, and also some useful notes by Count Klinckowstroem on the recent exposure of Guzik in Cracow. When confronted with the flashlight photographs showing how he had succeeded in evading the control of his hands, Guzik is said to have remarked: "Well, yes, I helped myself out! Everybody does it." In Count Klinckowstroem's notes on the case he compares the facts with those ascertained in the cases of Kathleen Goligher, Eva C., Palladino and the Schneider Brothers, although it cannot be said that the control of Willi Schneider suffers from the same weaknesses as those of Guzik. Dr. Tischner continues his article on method in psychical research, and Dr. Hellwig contributes a characteristic note on the Drost trial.

*Psychische Studien* for December has an article by General Peter of Munich on the genuineness of spirit photography, with especial reference to the "beautiful evidential cases of psychic photography" provided by the medium, George Moss, at the British College of Psychic Science, Ltd. The author discusses the experiments with the so-called "magnetized plates," and expresses his

belief in the authenticity of the results, basing his judgment upon the often-repeated assurances that there was no possibility of fraud.<sup>1</sup>

The same issue publishes some interesting notes on the recent Drost trial in Germany, and a remarkable history of a series of rustling and crackling sounds in a basket, which the author apparently believes were supernormal and, in a sense at least, controllable by the will.

*Psychischen Studien* for January appears in a new dress. It is now called the *Zeitschrift für Parapsychologie*, and appears to be supported by a number of prominent Continental savants. It would be interesting to discover whether any of these distinguished persons have protested against the publication in the present issue of a translation of an account by an American, Professor Pawlowski, of certain phenomena said to occur with the Polish medium, Kluski. These stories have already appeared in English in two periodicals, and contain material of an unusual character. Thus the materialized lion (*sic*) at Kluski's sittings behaved on one occasion in a threatening manner, beating his tail and striking the furniture. The squirrel (also materialized) was, however, very natural, and the phantom dogs were most affectionate, sitting on the laps of the observers and wagging their tails. The full form materialisations were most impressive. Judging from their steps and the inertia of their bodies, Prof. Pawlowski thinks they had normal weight, but when the mood took them they flew above the heads of the ecstatic sitters, executing fancy evolutions, and thus providing, as the professor expresses it, "a beautiful sight, a kind of aerial ballet" [*Ein schöner Anblick, eine Art Luftballett*].<sup>2</sup>

In the same issue Baron von Sehrenk-Notzing publishes a report of supposed poltergeist phenomena in the presence of a fifteen year old girl in a small village in Upper Bavaria. He visited the village and attempts were made to hold sittings, but from the account it can hardly be said that the results were

<sup>1</sup> It ought to be added that at least four months before General Petor's article the medium Moss was exposed, confessed, and was dismissed from his employment.

<sup>2</sup> Such stories were common in the middle half of the nineteenth century, although M. Kluski seems to be almost alone in his materializations of the inhabitants of the jungle. At a séance in 1855 the medium, whilst under control, mounted a buffet, which proceeded to gallop round the room in the manner of a horse clearing about  $1\frac{1}{2}$  yards at every jump. (*York. Sp. Teleg.*, Aug. 1855, p. 65.)

in any way conclusive. Dr. Tischner prints his address delivered at the Drost trial, and a short note is published concerning a Hungarian poltergeist case which is apparently exciting much attention in Vienna.

The *Journal* of the A.S.P.R. has an interesting account of the voice-control machine invented by Dr. Mark Richardson of Boston for verifying the independent voice alleged to be produced at the sittings with the medium "Margery." There are certain technical points of great importance in this device, but above all the *methods* demanded by Walter (the Control) for using it are suggestive. It would be worth trying to discover whether normal methods could be employed to free the medium's mouth under the precise conditions observed at the sittings. In his discussion of the device Dr. Richardson apparently believes that all normal methods have been eliminated, and in this he is supported by Mr. Bird, although both writers do not appear to consider the possibility that by their attention to the *apparatus* they may be neglecting certain fundamental points in the *method* of using that apparatus. However that may be, both Dr. Mark Richardson and Mr. Bird have failed to find any loophole for trickery in the device, and the next step would seem to be to vary the conditions under the Control's direction until the independence of the voice becomes self-evident in a convincing demonstration.

In the same issue Dr. Thirring of Vienna discusses the exposure of the medium Karl Krauss, and also gives a sketch of the accusations levelled against Rudi Schneider by Dr. Przibram and others. The issue concludes with a review of the Hoagland-Code alleged exposure of "Margery" in Boston, in which the new point is brought out that the supposed private interview between Code and "Margery" was overheard by a third person, and that this third party's affidavit disposes of Code's story of "Margery's" alleged confession and of Code's duplicity.

In the issue of September 9, 1925, of the *Wiener Allgemeine Zeitung* appears an article by Professor Freud on the occult significance of the dream. Two classes of dreams, he says, should be included amongst occult phenomena, the prophetic dream and those showing the influence of telepathy. Freud thinks that the evidence for the former class is not nearly so strong as that for the latter. Indeed, the evidence for telepathy is not only found in dreams, but in both spontaneous waking cases and actual experi-



ments. Occasionally, however, the connection between a prophetic and clearly telepathic dream is only to be seen through an analysis of the statements made by the dreamer, or the medium, as the case may be. In order to illustrate his meaning, Freud gives an actual case in which one of his patients related how some years before she had consulted a medium in a Parisian hotel. The medium appears to have been more what is called in this country a fortune-teller, and the information relative to the sitter's future was in certain respects direct and precise. The prophecies, however, were not fulfilled, and in the course of the psycho-analytic treatment Freud claims to have discovered their origin in the unconscious wishes of the patient, who apparently, according to his theory, passed them on to the medium telepathically, who reproduced them as prophecies. It is through the exercise of psycho-analysis that Freud looks for light on the more obscure telepathic processes.

E. J. D.

#### REVIEW.

*The Religion of Health. An Examination of Christian Science.*

By SIR WILLIAM BARRETT, completed by MISS R. M. BARRETT.  
(Dent. 3s. 6d. net.)

ALTHOUGH the subject is not very closely connected with psychical research, many of our Members cannot fail to be interested in Sir William Barrett's latest, and unfortunately last, book.

Sir William introduces the subject by a consideration of the philosophic aspect of Christian Science, comparing and contrasting it with various types of idealistic philosophy which deny the ultimate reality of matter, and proceeds to a discussion of its relation to the more generally accepted forms of Christianity.

An interesting account is given of Mrs. Eddy's curious life-story, and of the spread of the movement, and the latter part of the book discusses therapeutic treatment by different systems of faith-healing and suggestion. This part of the book will be of particular interest to our readers, in view of the large part which, as Sir William points out, Members of the S.P.R. have always played in this branch of therapeutics.

The book is, as might have been expected, at once sympathetic and critical, and many who are not followers of Mrs. Eddy will find it helps them to understand better a movement which has made such astonishing growth in our time.

W. H. S.



# NOTICES.

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## GENERAL MEETING.

A GENERAL MEETING OF THE SOCIETY will be held at The British Medical Association House, Tavistock Square, London, W.C. 1, in the Great Hall, on Thursday, March 18th, 1926, at 5 p.m. DR. HANS DRIESCH will give his Presidential Address entitled "Psychical Research and Established Science."

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1882—1911

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# JOURNAL

OF THE

## Society for Psychical Research

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### CONCERNING MR. S. G. SOAL'S REPORT ON SITTINGS WITH MRS. COOPER.

WE are proposing to print in the *Journal* several letters we have received concerning Mr. Soal's paper in *Proceedings*, Part 96, including a criticism by Mr. H. D. Bradley and a reply by Mr. Soal.

Mr. Bradley's criticism has already appeared in the issue of *Light* of the 6th February, where it was accompanied by passages imputing unworthy motives to the Society: we are glad to note that in his present article Mr. Bradley tacitly drops these imputations.

In view of the interest Mr. Soal's paper has aroused, we feel justified in departing from our usual practice by printing an article substantially the same as one which has already appeared in another periodical. We must, however, remind our Members that controversies arising out of articles printed by the Society can most suitably be conducted in the Society's own *Journal* or *Proceedings*, where differences of opinion can be discussed frankly but courteously.

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### AN ANALYSIS OF THE EXPERIMENTS OF MR. S. G. SOAL, M.A., B.Sc.

BY H. DENNIS BRADLEY.

IN view of the various assumptions and asseverations contained in Mr. Soal's report, it is necessary to analyse the evidence he advances, and also to consider the sources from which it was obtained.

Mrs. Blanche Cooper, the medium with whom Mr. Soal held all his sittings, is what is termed a "voice" medium.



Mr. Soal does not question the genuineness of this medium, who practises at the British College of Psychic Science, but it is well known to many psychical researchers that she is not a very fully or powerfully developed medium.

As Mr. Soal correctly states, on the occasions when voices manifest they are only heard for a minute or two at a time, and such information as is given comes through in rapid snatches, and the "voice" seldom speaks in complete sentences.

At the majority of the sittings held by Mr. Soal, only he and the medium were present. On the one occasion when eight persons were present, Mr. Soal admits that those who were not sitting in the immediate vicinity of the person to whom the "voice" was speaking could not hear the words which were spoken.

During the entire series of Mr. Soal's sittings with Mrs. Blanche Cooper, whenever a "voice" spoke, a musical box placed in the room was playing the whole of the time. It will be realised, from the faintness of the "voices" (which could not be heard by others in the room), and from the added distraction of music playing at the same time, that Mr. Soal's hearing had to be particularly acute to distinguish what was said.

Under the difficulties of such circumstances, through which misunderstandings could easily occur, it is a point of scientific importance to note that there is no corroboration whatever of the many statements made by Mr. Soal in his report.

At seventeen of the twenty sittings held by Mr. Soal with the medium, Mrs. Cooper, only he and she were present. He is therefore unable to call upon any witnesses to corroborate his statements as to the phenomena which took place. This is a most important point. With all my experience in psychic experiments I should never dream, even now, of advancing any statement whatever as evidence of supernormal phenomena unless I were in a position to call upon other witnesses to confirm the statements I had made.

It is one of the first principles of scientific and psychical research that corroboration must be forthcoming before it can be accepted as evidence.

Dealing with Mr. Soal's personal record he states that he has an exceptional tendency to visualise words and articulate them inaudibly. This tendency may have proved a handicap to him in his investigations.

Mr. Soal states that Mrs. Cooper's supernormal faculties exercise themselves almost entirely on trivial aspects in the lives of deceased personalities, and that in no case did the medium's trance-consciousness occupy itself with subjects of intellectual and artistic interest. In fairness to the medium, however, it should be noted that Mr. Soal only appears, according to his own report, to have asked questions about trivial aspects, and in no case did he appear to endeavour to stimulate artistic interest by any of his conversations.

Mr. Soal, who, apparently, has had no other experiences of "voice" phenomena, presumes in his record that "This case appears to emphasise the necessity of the existence of a physical link relating the sitter to the deceased personality, and argues the impossibility of obtaining in the absence of such a link information about a deceased personality which is not already present in the mind of the sitter."

This theory of Mr. Soal's has been disproved hundreds of times. It is disproved in several instances in my book, *The Wisdom of the Gods*, notably on page 403, when, on April 22nd, 1925, the purported spirit of Lord Curzon volunteered information regarding Dr. John Everidge, which was entirely unknown to any of the sitters, and which was afterwards proved to be correct.

In the series of sittings during which Mr. Soal records communications in the "voice" through his deceased brother, he does not criticise these in any way, but appears to accept them as verifiable communications of an intelligent entity. It is when he records the conversations with a fictitious communicator that his criticism is aroused. The communicator, in this instance a "voice" purporting to be a "John Ferguson," apparently gave information which Mr. Soal found afterwards to be incorrect. The communications given were terribly mixed and indefinite. Many suggestions were put verbally by Mr. Soal to the communicator, who was unable to answer many direct questions.

The following is a typical instance :

MR. SOAL. Where did you die ?

"VOICE." My mind is confused. It was in a very large town.

MR. SOAL. In Brentwood ?

"VOICE." No, not Brent, quite another place,

and, at the next sitting :

MR. SOAL. Do you mean the house in Brentwood ?

"VOICE." Yes, Brent.

At the following sitting, on November 24th, the "voice" of the guide "Nada," in referring to "John Ferguson," said, "He is awfully worried because he cannot remember things," and it should here be noted that many of the communications were made, not by the purported spirit of "John Ferguson," but by the voice of "Nada."

The "voice" of "John Ferguson" only spoke for a minute or two on the first four occasions, after which Mr. Soal appears to have deliberately led this purported communicator on by various forms of suggestion.

At a later sitting :

MR. SOAL, I've just been to Brentwood and have found out that neither you nor your brother ever lived there. What do you say to that ?

"JOHN FERGUSON." Pardon me, I did *not* say we lived there. We had friends there.

During the series of sittings Mr. Soal was constantly suggesting names and places to the "voices" of both "John Ferguson" and "Nada." This is a method which is never employed by an expert investigator, and the attitude he maintained throughout was certainly peculiarly brusque.

At the last of these sittings the following dialogue took place :

"NADA." It is wicked trying to confuse spirits.

MR. SOAL. I didn't try to confuse him.

"NADA." I think you did.

"VOICE" OF FRANK (Mr. Soal's brother). Think he got mixed up. . . His mind was blank. He caught at any thoughts flying round.

The somewhat lengthy records and notes made by Mr. Soal on this case seem to be quite valueless.

It is simply a case of impersonation or of a muddled spirit endeavouring to communicate. Impersonations often take place when the medium is not fully developed.

. . . . .

The case of Gordon Davis is one of the most absurd instances that I have ever read recorded in psychic literature. It is of the utmost importance to criticise and scrutinise these communications and the unjustifiable deductions which Mr. Soal arrives at

from them, because it is upon these communications that he bases a most illogical and ambitious claim.

This purported spirit, which Mr. Soal assumes to be that of a living person, "Gordon Davis," only uttered twelve short sentences, during the delivery of which a musical box was dinning its melodies the whole time.

I have carefully checked the entire time which it would take to enunciate these twelve sentences, and the time is *fifty seconds*.

Mr. Soal states that immediately this "voice" began to speak, although the musical box was playing, he "had a lightning impression that the tone was quite familiar to him." This appears to me, as I shall show later, to be a very extraordinary assertion to make.

I will quote verbatim, from Mr. Soal's report, the exact words said by the "voice," which Mr. Soal advances as evidence of the personality in question. I emphasise the word *evidence*.

"VOICE." Remember Davis—Gordon from R—R—Roch—Roeh—

When this sentence was enunciated Mr. Soal states "This word was not completed, but I easily understood it was an attempt to say 'Rochford.'"

Mr. Soal has no right whatever to assume any such thing, and such an assumption is entirely contrary to the methods of any expert investigator.

Directly the voice had said: "Remember Davis—Gordon—" Mr. Soal replied: "By Jove, and it's like Gordon Davis, too." The "voice" then went on to say:

How I always argued with H—H—Hs—Hs— oh, confound these names—was for brighter geog—brighter geography—harpoons and things.

In replying to this sentence Mr. Soal said: "I remember about your arguing with Histed but nothing about harpoons." It must be carefully noted that Mr. Soal gave the name of Histed, whereas the "voice" never mentioned the name of Histed, but only said "Hs."

Continuing the conversation:

MR. SOAL. Try and tell me where you lived.

"VOICE." At Roch—you mean?

MR. SOAL. That will do.

"VOICE." Near the M—Ma—Malt.

And when Mr. Soal says to the "voice," "What proof can you give me that you are 'Davis'?" all that the "voice" can reply is: "Here, I must hold on—not used to this."

It is necessary here to draw attention to the fact that the "voice" never gave the correct name, could not say where he lived and did not give the name "Histed." All these names were supplied and spoken by Mr. Soal. It is absolutely ludicrous to base an argument upon such a flimsy basis. No scientific investigator in the world would accept this nonsense.

After this one sitting the "voice" in question never spoke again. At the only other sitting at which Gordon Davis was discussed, all the communications were given through the voice of the spirit guide, called "Nada." It is therefore a case of absolute and unjustifiable assumption on the part of Mr. Soal, based upon unacceptable evidence whatever, that he should imagine that the voice in question, which spoke for a few seconds only, was that of Gordon Davis.

At the second sitting Mr. Soal deliberately asks for Gordon Davis. During this sitting the voice of "Nada" gave many vague references and descriptions which would certainly apply to innumerable small households and circumstances. During this sitting Mr. Soal himself volunteered several leads and names given by him which were not confirmed by the "Nada" communications. Among the many vague descriptions he managed to elicit from the "Nada" communications, some of the important points were as follows:

"NADA." He says something about a funny dark tunnel—It is to do with his house. There's five or six steps and a half. Very large mirror and lots of pictures. Pictures are all scenes (landscapes). Glorious mountains and the sea—there's one picture where a road or something seems to go between two hills. Some vases—very big ones with funny tops and saucers, but not to drink out of. There's a woman there now, and a little boy. Believe it's a woman fond of the country—fond of flowers—think it's his wife. Downstairs two funny brass candlesticks—on a shelf—something right in front of his house—not a verandah.

In answer to a question put by Mr. Soal regarding the 'wife' "Nada" replied that she could not describe her.



Later, "Nada" says: (here again I quote verbatim)

Something about black dicky bird—think it's on the piano—  
not sure about it.

and again:

He's showing me the letter "E" and some figures, but I can't  
see what they are. Two "E's".

It is upon this terribly confused description that Mr. Soal dares to assert that the voice gave an "accurate description of the environment and interior arrangements of a house which he (Gordon Davis) did not occupy until a year later."

Mr. Soal asks for the address of the spirit as follows:

MR. SOAL. Could you give me the name of the street?

"NADA." Get the letter "E's."

It is on such a reply as this that Mr. Soal assumes the address to be "Eastern Esplanade."

In the communications received a reference is made to a "funny dark tunnel." This, Mr. Soal assumes, referred to a small open archway leading from the front of the small suburban villa to the back garden, with the daylight apparently penetrating through from each end.

Mr. Soal states that when he interviewed the living Gordon Davis some little time later, he notices that Mr. Davis used the expression "old man" twice, and "old chap" once. In the few short sentences spoken at the sitting by the "voice," the term "old chap" was used in *one* of the sentences. Mr. Soal actually advances the use of the term "old chap" as independent verification of a personality. It is almost inconceivable that any man of intelligence could advance such an argument as the use of the common term "old chap" as a proof of identification.

When Mr. Soal discovered that Gordon Davis was still living at Southend, he visited him there, but says, to use his own words: "I then briefly explained about my 'direct voice' sitting and communicated to him (Gordon Davis) the somewhat astonishing news that he himself had been the communicator at one of these sittings."

This is surely the most astounding statement that has ever deliberately been made by even the most credulous of researchers.

There has never been a case before built upon such vague suppositions.

Mr. Soal gives a long tabular analysis of what he calls evidence, based upon the following points.

The "voice" of Nada told him that the communicator said to him at a sitting: "There is a woman there now and a little boy. Believe it's a woman fond of the country and country things—fond of flowers—think it's his wife."

There are tens of thousands of wives with a child and ninety-nine out of a hundred women are fond of flowers.

When the real Gordon Davis was questioned regarding harpoons—an unusual weapon—this was not confirmed. Davis merely says that as a boy he collected various weapons, especially spears and boomerangs, etc.

The word M—Ma—Malt—is assumed by Mr. Soal to mean not even the name of a house, but the house in which Davis lived and which had a malting at the back of it, and this house was sometimes called "The Malting."

The only point which might possibly be assumed to indicate any evidential reference whatever was the volunteering by the "voice" of the name of Playle, but this sentence contained no direct reference to Playle, which is a well known family name at Rochford.

The reference made by the "voice" to the short conversation in the train about a little confab on the work of Guards conveys nothing whatever. Millions of people were talking about the work of the Guards during the war.

In the "Nada" communication, which is assumed to refer to the house which Gordon Davis was living in, a reference is made to "something—not a verandah." This, Mr. Soal takes to be an evidential reference to a seaside shelter which was opposite the house.

The "voice" of Nada says:

"Something about black dicky bird—think it's on the piano—not sure about it."

This reference Mr. Soal regards as a strong evidential point. The "black dicky bird" was not black at all. It was (I quote Mr. Soal's own words) "a small ornament in the form of a kingfisher, which stood on a black china pedestal."

Mr. Soal's report throughout is full of extraordinary misstatements. He asserts "the communicator was able to give accurately the facts about the past life of Gordon Davis."

No facts whatever were given. Mr. Soal states that the communicator gave the name of the house in Roehford. Another deliberate mis-statement. The name was not given. It was given by Mr. Soal himself.

Mr. Soal states that the voice of the communicator produced characteristic mannerisms, accent, etc., and proceeds to assert that "this, we (Mr. Soal, etc.), must consider to be in a certain sense facts about the life of Gordon Davis, even though they were expressed in dramatic form." I must protest against the acceptance of such a statement by Mr. Soal. It is ludicrous. The description of the house which Mr. Soal describes as accurate is, on analysis, found to be utterly inadequate. The address and the environment were *not* given."

The "voice" was heard through the sounds of a musical box, and, according to Mr. Soal's own report, he says that although he and Gordon Davis were at school together, he hardly knew him, and, throughout the whole of his life, he can only recall one single conversation, and that, a conversation of half an hour, which took place when he met him in a train in 1916 (nearly six years before the sitting), travelling between Shenfield and Liverpool Street.

It is extraordinary that although Mr. Soal says he cannot recognise his brother's voice when the communications came through, yet the only "voice" he asserts he did recognise was the one which he found afterwards to be that of a living person.

Mr. Soal's imagination is built up entirely upon disjointed and chaotic utterances.

The "voice" of the purported spirit of Davis Gordon or Gordon Davis did not volunteer *one* correct name with the solitary exception of a vague reference to the surname Playle, of which name there are many people. All the other names were verbally and inferentially suggested by Mr. Soal, a most deplorable and inexpert procedure which would never be countenanced by any scientific psychic investigator. Mr. Soal even omitted to ask the names of "the wife and the kiddie" who were referred to. A most obvious question which could easily have been verified.

Upon these flimsy and even ridiculous snatches of conversation, which as evidence would be derided and dismissed in any human court of law, Mr. Soal bases his material arguments.

Yet, according to his report, Mr. Soal is still apparently con-

fused in his own mind as to what he really does think, for he commits two of the most blatant contradictions I have ever read.

In one part he says: "It would be entirely illogical to describe this case as one of 'communication' by a living person. All we are entitled to say is that a communication was received *concerning* 'Gordon Davis.'"

Then, a little later, he says, "This dramatised personality (Gordon Davis), so accurate in its other statements apparently believes itself to be a deceased person."

It is easy to understand the confusion into which Mr. Soal allowed his industrious imagination to entangle his mind, but it is not easy to understand why he should presume to record a few dull, uneventful and often incoherent utterances as evidence of the telepathic or sub-conscious mind theories.

There is one further point which Mr. Soal must explain scientifically. He does not appear to dispute the genuineness of the medium. Nor does he appear to dispute the fact of supernormal "voices" speaking from space. What scientific explanation does he offer of the means by which the sub-conscious mind can create an audible and intelligent sound from space?

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## A REPLY TO MR. H. DENNIS BRADLEY.

BY S. G. SOAL.

MR. BRADLEY, at the close of his criticism of the Gordon Davis case, remarks that the evidence would be derided and dismissed by any human court of law. Now in making this statement it seems to me that Mr. Bradley shows a complete lack of historical perspective in his total disregard of the kind of evidence which psychical research has had to deal with in the past. The comparison with the court of law is misleading and irrelevant. Psychic research during its fifty years of existence has hardly ever had to consider the kind of clear, explicit and connected statement that arises in a human court. It has had to consider evidence that is always more or less elusive, and to deal with this evidence it has perfected a technique that is based largely on the laws of probability and the careful study of coincidences. What consideration I ask Mr. Bradley would the book tests of Mrs. Leonard receive in a human court? Would they not also be derided and



dismissed? Yet a careful experimental analysis of these tests based on the theory of probability affords a scientific demonstration of their supernormal character. A human court of law could have arrived at no such conclusions by applying its ordinary methods of procedure.

I venture to think that in vividness and clearness of detail my records compare favourably with any that have been produced in the past, and are not inferior in this respect to either the Piper records or the Leonard reports. Indeed, I will go so far as to say that had the details been more vivid and connected than is actually the case grave suspicion would have been thrown on their authentic character as psychic records. In the eyes of the serious student the very excess of clearness and precision would probably have appeared as a contradiction to all that has been taught us by the past with regard to the difficulties that arise in the process of transmission.

In his criticism of the Gordon Davis case, Mr. Bradley seems to be entirely unaware of the inevitable difficulties that are associated with the telepathic and other methods of psychic transmission of ideas. He expects, apparently, that proper names should be given in full in every case, and he seems quite unaware that experimental telepathy has established that it is often an associated idea rather than the original idea that emerges in the mind of the percipient. I will give an example. At the commencement of the first sitting "Davis" speaks as follows: "Remember the old school? How I always argued with H—H—Hs—Hs— oh, confound those names—was for brighter geog—brighter geography—harpoons and things."

Now it subsequently transpired that the real Gordon Davis, according to his own story, had been exceptionally interested in geography lessons at school, and to illustrate these lessons brought to school spears, boomerangs, and other savage weapons. Mr. Bradley, by the way, who professes to quote my record verbatim, *leaves out the important phrase*, "Remember the old school?" and then most unfairly concludes that I had no right to assume that the "Hs" syllable repeated at least twice was intended for the name of our old geography master, Histed. Now without any suggestion from myself Mr. Davis understood the whole reference the moment he read it on the typed script—both the name Histed and the reference to harpoons. It is what the phrases



convey to Mr. Davis and not what they convey to Mr. Bradley that is important. What may possibly have happened is this. The fragment of memory that called itself Davis may have been trying to recall the spear that was brought to school and the similar weapons that the real Davis had collected. Unable to hit upon the word spear or boomerang it is conceivable that the "communicator" seized upon some associated memory, with the result that "harpoons and things" was substituted as an approximation to the idea he wished to convey.

Now let us see how Mr. Bradley deals with this incident. He says: "When the real Gordon Davis was questioned regarding harpoons—an unusual weapon—this was not confirmed. Davis merely said: that as a boy he collected various weapons, especially spears and boomerangs, etc."

Having first omitted the phrase: "Remember the old school," which is the key-note to the whole conversation, Mr. Bradley now entirely ignores the obvious fact that the phrase "harpoons and things" follows directly after the statement, "how I always argued with H—H—Hs—Hs— was for brighter geog—geography," and must be read in connection with it. The whole pith of the matter lies in the fact that the real Gordon Davis actually remembered bringing spears and other weapons to school in order to brighten up our somewhat dull geography lessons. The substitution of the words "harpoons and things" for "spears and things" caused Mr. Davis himself no difficulty in identifying the allusion immediately he read it. From what we know of experimental telepathy substitutions such as these are to be anticipated, and a man who expects a psychic communicator to call a spade a spade ought himself to be compelled to use one.

Before proceeding to the question of corroboration, I want to analyse Mr. Bradley's attack on the Gordon Davis case.

Mr. Bradley begins by saying: "I will quote verbatim, from Mr. Soal's report, the exact words said by the 'voice,' which Mr. Soal advances as evidence of the personality in question."

Mr. Bradley *does not* quote my record verbatim. He omits the phrase, "Remember the old school?" and I shall show later on that he deliberately alters the wording of a certain phrase in order to make it fit in with a particular interpretation of his own.

Mr. Bradley says I had no right whatever to assume that the syllable "Roeh" was an attempt to give the name Rochford.

*I make no such assumption. I merely record a coincidence.* I do not mention either the syllable "Roch" or the word Rochford aloud during the whole of this sitting. I cannot help the word Rochford coming into my mind. Mr. Bradley does not mention that the syllable "Roch"—is given not only twice at the beginning of the sitting, but also once in the middle, after an interval of silence. When it is remembered that I had lived just outside Rochford for years and had walked its streets thousands of times, and that I knew Gordon Davis was brought up and bred at Rochford, it would certainly appear that the coincidence is a rather remarkable one.

Mr. Bradley says: "Mr. Soal actually advances the use of the term 'old chap' as independent verification of a personality." Let me remind Mr. Bradley that this item is only one of a number of noted coincidences between the mannerisms of the communicator and the real Gordon Davis. Whether it is strong or weak, it is my duty in a scientific record to note *every* coincidence. Suppose, for instance, that it had turned out that the real Gordon Davis had entertained a pet aversion to the phrase 'old chap'—as I happen to do myself. In that case I might have been accused of suppressing an important piece of negative evidence. It is the accumulation of coincidences slight in themselves which together make up a case for the identity of personal mannerisms. The total ensemble was so convincing to Mr. Davis that when he read it he laughed heartily at the quaint parody of his own terms of phrase.

Mr. Bradley goes on to say that the name of the house at Rochford was not given, and that I am guilty of a mis-statement in saying that it was. Now the actual conversation on this subject reads as follows:

MR. SOAL. Try and tell me where you lived.

VOICE. At Roch—you mean?

MR. SOAL. That will do.

VOICE. Near the M—Ma—Malt.

Now at the time of the sitting I had not the slightest idea that Mr. Davis had lived near the Malting at Rochford. I cannot, therefore, be accused in this instance of mis-interpreting what was said. I simply recorded it, yet when I showed this record to Gordon Davis himself he immediately understood that the word Malt stood for the Malting at Rochford. Ask any old Roch-

fordian who remembers the days when Gordon Davis lived at Rochford, where in Rochford the house was, and he will reply, I will wager, in nine cases out of ten, "near the Malten." (dialect for Malting). I produce a piece of definite evidence on this point. On February 16th, 1926, I addressed a letter to Mr. T. E. C. Histed, a well-known and respected resident of Rochford, who has lived there for upwards of thirty years. Mr. Histed has not read my report as it appears in the *Proceedings*, but merely the brief extract that appeared in the *Daily News*. In answering my questions, therefore, he is not influenced by any preconceived notions or interpretations. In my letter I asked him the following question: "What do you consider the following would suggest to any old Rochfordian?"

"'G. D.' speaking says: 'Remember Playle and O—Over—Over—.' Also, do you consider that the phrase 'Near the Malt' gives an adequate idea of the location of Gordon Davis's house at Rochford?"

Mr. Histed's reply dated February 17, 1926, reads as follows:

"'O—over—over' of course means Overell (either Cliff or Leonard).

"'Near the Malt' is a concise location of Gordon Davis' house when he lived here. If I have not answered definitely enough please ask again. I have an open mind *re* your researches."

In the face of this evidence it is a mere quibble for Mr. Bradley to maintain that the *name* of Gordon Davis' house was not given. As a matter of fact, as I have pointed out in my paper, the house was actually called "The Malting."

Mr. Bradley states: "This voice of the purported spirit of Davis Gordon or Gordon Davis did not volunteer one correct name with the solitary exception of a vague reference to the surname 'Playle,' of which name there are many people." He forgets to mention that the name "Playle" was given in conjunction with the syllable "Over—" repeated twice, which any Rochfordian would recognise as an attempt to give the name "Overell." Not only did Mr. Davis so recognise it, but Mr. Histed does also. Mr. Bradley further ignores the fact that "Playle" was actually a friend of the real Gordon Davis who has recorded in his diary that he interviewed this friend "Playle" on January 6th, 1922, just two days after the first sitting. Mr. Bradley also ignores the fact that the families "Playle" and "Overell" were close friends.

I come now to examine a piece of criticism which, with its superb negation of every law of human probability, is destined, I believe, to become one of the classics of absurdity. I refer to Mr. Bradley's "analysis" of Nada's description of the future house. His method, so far as I have been able to discover any, seems to consist in taking each detail of the description, holding it up to ridicule and arguing that it would apply to "innumerable small households." Thus he says: "There are tens of thousands of wives with a child, and ninety-nine out of hundred women are fond of flowers." No one will dispute this, and no one will dispute that there are thousands of houses with a pair of brass candlesticks in the basement, other thousands which have something answering to the description of a verandah in front of them, and so on for most of the other details. But surely it is obvious that what is important is the simultaneous coincidence of a large number of items, *each one of which is found to fit the living Gordon Davis. Further, not one statement (excepting the account of his death) given by either Gordon Davis or Nada was found to be inapplicable to the real Gordon Davis.*

Let us see what mathematics has to say on the question. Taking an estimate that is ridiculously low we may safely assert that not one person in 500 will have among his acquaintances anyone of the name of Gordon Davis (or Davis Gordon). Not one in 1,000 houses in Great Britain, on the average, would have anything that could be even remotely described as "a funny dark tunnel." The chance, therefore, of the simultaneous coincidence of these two events is understated at 1/500,000. Not one in a hundred houses in England will be fronted by anything that resembles a verandah as much as the little seaside shelter that stands in front of the Southend house. Not one in a 1,000 houses will contain a piano with a bird of *any* description on it. The denominator of the fraction that denotes the chance of coincidence of these four simultaneous events is  $500,000 \times 100,000$ , or several score times the total number of houses in Great Britain. And we have still the candlesticks, the pictures, the saucers, the two 'E's' representing the name of the street, the fact that the house is joined up to others, the "five or six steps and a half" *in front*, the wife and the little boy to take into consideration. There is, further, the condition that the owner of the house must have lived at a place whose first syllable is Roch—and his house



there must have been near something called "The Malt." Moreover the sentence "Remember the old school?" clearly imposes the further condition that the Gordon Davis mentioned must have been a schoolfellow of the sitter.

We must now add to the other descriptions the following incident related by the communicating Gordon Davis. "Remember our last talk?"

S. "Yes, I do quite well. Where was it?"

VOICE. "In the train—about guards—not train guards though. A little confab on the work of guards. That help you?"

S. "I can recall it excellently."

Mr. Bradley's treatment of this incident of the conversation in the train affords another brilliant example of the startling quality of his logic. He says: "The reference made by the voice 'to the short conversation in the train' about a little confab, on the work of Guards, conveys nothing whatever. Millions of people were talking about the work of *the Guards* during the war." The italics are mine. It will be noted that Mr. Bradley in both these sentences spells 'guards' with a capital 'G' and that in the second sentence 'guards' has become "the Guards."

The conversation in the train had nothing to do with the work of "The Guards," but was a discussion of the differences in the ceremonial of *mounting guard* in the infantry as compared with the artillery.

It will be seen that Mr. Bradley has tried deliberately to obscure the whole issue. The value of the incident is to be found in the very definite reference which Davis makes to his *last* meeting with the sitter in the train, and in his being able to recall the main topic of conversation which concerned the ceremonial of mounting guard in the infantry as well as the artillery. There had been nothing in the previous conversation to lead Mrs. Cooper to guess that my last conversation with Davis was a war-time conversation. It might, for all Mrs. Cooper knew, have taken place in a hundred places other than in a train. We might have talked of a thousand different things other than the duties of mounting guard. The chance of coincidence between two such entirely unconnected and definite events as the correct statement of the meeting place and the main topic of conversation must be inconceivably small.

I must draw attention to some further examples of Mr. Bradley's.



trick of quoting isolated phrases and entirely ignoring the context. He says: "... and again:

He is showing me the letter 'E' and some figures, but I can't see what they are. Two E's."

Mr. Bradley does not mention that I proceeded to ask Nada what the letter "E" meant, and received the reply, "Feel sure that it has to do with the address of his wife."

In the next sitting I ask:

MR. SOAL. "Could you give me the name of the street?"

NADA. "Get the letter 'E's.'"

Mr. Bradley quotes this and comments on it as follows:

"It is on such a reply as this that Mr. Soal assumes the address to be "Eastern Esplanade."

Again I must reply that I *make no such assumption*. I am merely recording a coincidence. I go on recording coincidences until an overwhelming number of coincidences are obtained, until, in fact, I am able to challenge Mr. Bradley to lay his hands on another single house in Great Britain which, with its owner, satisfies the descriptions given at the sittings.

With regard to the passage-way which leads to the back premises of Mr. Davis' house, the expression "funny dark tunnel" used by Nada impresses everyone who has actually seen it as an excellent description. I do not think such "tunnels" are to be found elsewhere in the whole of Southend. Moreover, the seaside shelter which is precisely opposite the gateway of the house, reminds one very forcibly of a verandah, and there is actually a verandah round the roof of this structure.

Mr. Bradley says: "Mr Soal even omitted to ask the names of 'the wife and the kiddie' who were referred to. A most obvious question which could easily have been verified."

This is another mis-statement by Mr. Bradley. On page 565 of my report, item 52, I ask concerning the wife, "Could you describe her or *give her name*?" The name was not forthcoming.

Mr. Bradley says: "Mr. Soal is still apparently confused in his own mind as to what he really does think, for he commits two of the most blatant contradictions I have ever read." He then goes on to misquote me as saying: "It would be entirely illogical to describe this case as one of 'communication' by a living person. All we are entitled to say is that a communication was received *concerning* Gordon Davis." What I actually said was:

"In discussing this remarkable case it would be perhaps entirely illogical, although practically convenient, to describe the case as one of 'communication' by a living person. . . . We know that his conscious mind was busy interviewing clients on both occasions on which he was supposed to communicate. All that we are entitled to say is that a communication was received concerning Gordon Davis; that is to say, certain facts were communicated about his life-history, past and future." I fail absolutely to see any "blatant contradiction" between the above statement and the words "this dramatised personality which is so accurate in its statements apparently believes itself to be a deceased person." Is Mr. Bradley so ignorant of the technicalities of psychic research as not to understand that a dramatised communicator is not necessarily a real person, but may be, as in the case of James Miles, a mere figment of the mind masquerading as a real person?

I will now deal with the question of corroboration in so far as it affects the case of Gordon Davis. In the case of John Ferguson, I have already stated quite clearly in my paper that the case depends essentially on my own honesty. The details given in that case, which extended over ten weeks, are of an exceptionally clear and vivid character, and unless my own honesty is disputed, I do not think the case can be explained away. With regard to this case of Ferguson it would be quite open for me to take an entirely different standpoint. I might regard the case as one that awaits *confirmation* by other observers. It is true that experimental control has not yet been established in psychic research as in the physical sciences, but this control may be forthcoming any day. It might come, for instance, by the discovery of some powerful drug which would facilitate and multiply the production of all kinds of supernormal phenomena. The mere fact that a certain piece of work awaits confirmation by other experimenters is no argument against its being published—especially if it shows a reasonable acquaintance with the technique of the subject and is moreover a verbatim record.

Moreover, "corroboration" does not necessarily mean having witnesses present at the sitting in a case like that of Gordon Davis, where many of the facts given could not possibly have been known to the sitter at the time of the sitting. I want to emphasise what are the salient features of the Gordon Davis case. One whole sitting is devoted to a description of a house, which

on January 9, 1921, the date of the sitting, was not occupied by the real Gordon Davis. The house and its contents for all practical purposes did not come into being as the residence of the Davis family until December 13th, 1922, almost a year after the time of the sittings. Now we have a witness, a science graduate of St. Catherine's College, Cambridge, who testifies that he read during the vacation of January, 1922, the description of the future house from the same book from which the typed copy was made that was handed to Mr. Davis in April, 1925. It is not a question of how much my brother remembers of the Gordon Davis case. The importance of his testimony consists in the evidence it affords that the same record which was presented to Mr. Davis in 1925 was already in existence in January, 1922.

Now I have already shown that the description of the future house cannot be explained away as a chance coincidence. The laws of probability rank themselves inexorably against such an explanation. There remains, therefore, only the supposition of a collusion between my brother and myself. On his visit to South-end on September 19th, 1925, Mr. W. H. Salter of the Council of the *S.P.R.* saw the house and its contents, and, excepting the removal of two desert scenes which had been transferred to a bedroom, Mr. Salter found no discrepancy in the descriptions previously given by myself and Mr. Davis. Mr. Salter inspected Mr. Davis' diaries, and states that Mr. Davis "fully confirmed Mr. Soal's statements as to their previous acquaintanceship, his lack of interest in psychical matters, and the circumstances under which he became interested in No. 54, Eastern Esplanade."

He also, I understand, formed a favourable impression of the personality of Mr. Davis.

The fact that every detail given by Nada and Gordon Davis, except the account of the latter's death, was actually verified, and corresponds with reality, is in itself an argument in support of the contention that my records at the sittings were exact. I would point out further that the mere fact of having witnesses present at the sitting (even if this had been practicable or useful in my own case), would not have been even a reasonable guarantee that the information given was definitely supernormal. If I had wanted to produce spurious records, all that it would have been necessary for me to do would be to interview Mrs. Cooper in the intervals between the sittings and deliberately suggest various

names and incidents to her conscious mind. Alternatively I could have had a series of sittings at which witnesses were present, and have interpolated other sittings at which I deliberately suggested such incidents or names. The memory of professional mediums is notoriously short, and I feel quite confident that the "direct voice" would have reproduced many of my suggestions in the presence of a room full of witnesses.

Mr. Bradley says that in the first sitting Gordon Davis uttered twelve short sentences, which would take just fifty seconds to enunciate. He does not mention that these twelve sentences are broken by two considerable intervals of silence. In any case, what have the fifty seconds to do with the matter? Let him remember that kings have been dethroned in fifty seconds. Let me also assure him that listening to Mrs. Cooper's voices while the musical-box is playing is simply a matter of practice and nothing else. To say that it is difficult or impossible would be as absurd as to contend that Sir Henry Wood cannot discern the slightest mistake in the piccolo or the wood winds amid the terrific din of the orchestra. I am not a Sir Henry Wood, but I have trained myself, at least to some extent, in picking out various instruments in an orchestra.

I have reason to believe that the trumpet was held quite close to my ear while conversation was being carried on, and after a time I found the effort of listening to the voices far less distracting than say—trying to carry on a conversation in a railway train. In cases where syllables were articulated in attempts to give proper names I have, I believe, in most cases in my report understated the number of times that a syllable was uttered. I was most careful not to record anything unless I was certain it was actually clearly given.

In connection with the case of John Ferguson, Mr. Bradley makes the following statement. "The somewhat lengthy records and notes made by Mr. Soal on this case seem to be quite valueless.

"It is simply a case of impersonation or of a muddled spirit endeavouring to communicate. Impersonations often take place when the medium is not fully developed."

This judgment, given without analysis, without adequate discussion, without even any intelligent notice of the problems which arise in the case, I am content to leave to the verdict of all



readers of the *Proceedings* and *Journal*. There is one statement, however, which I must notice. Mr. Bradley says: "During the series of sittings Mr. Soal was constantly suggesting names and places to the 'voices' of both 'John Ferguson' and 'Nada.' This is a method which is never employed by an expert investigator, and the attitude he maintained throughout was certainly peculiarly brusque."

Now I have gone carefully through the "Ferguson" record, and I find that during the whole ten sittings there are only three occasions on which I ever suggested a proper name to "John Ferguson" or "Nada" *which had not been previously given by these communicators themselves*. Two of these occasions are quite unimportant. On page 528 of my report, after "John Ferguson" states that he was an engineer, and mentions "a room with big machines," I ask the question, "Was this in London?" and he replies: "It might be London." On page 542 in order to see how the communicator would re-act, I deliberately asked the question: "Were you ever at Gibraltar?" The only other instance occurs on page 542, when in an attempt to elicit the residence of "Shoeshine" I suggest the names Southend-on-Sea and Portsmouth. This resulted in my obtaining the name Plymouth or Plym—which turned out to be the name of the place to which Captain Shoemsmith had removed. The name was quite unknown to me at the time of the sitting, and my questions were, therefore, quite justified by the result. I want to point out that all the other names I used in my conversation with "John Ferguson" had been previously given by "Nada" or himself. Such names were Brentford, Highland, Onget Road, Warecott Road, Shoeshine, etc. I had a perfect right to use these names in carrying on the conversation with "John Ferguson." My whole object was to prevent him from wandering too far from his previous statements.

Mr. Bradley speaks of my "telepathic or subconscious mind theories." I want to point out that when I have used the term "*telepathy from the sitter*" I use it not to denote a theory but simply as a name to cover a certain peculiar class of observed mental coincidences. Beyond a passing allusion to the time-space theory, I have restricted my theoretical analysis to the limits of what is required for an intelligent presentation of the facts. Those who attempt to carry this interpretation farther than I



have done, do so at their own risk. If Spiritists see in my facts a menace, it is not because of any theories to be found in my paper, but because my pellucid facts reveal to them, as in a mirror, certain fundamental weaknesses in their own position.

In conclusion, I do not feel called upon to offer "an explanation of the means by which the subconscious mind can create an audible and intelligent sound from space." In the case of Mrs. Cooper I have no evidence even that the voices are produced "from space"—whatever that may mean.

S. G. SOAL.

*(Further correspondence will be printed next month.)*

## REVIEWS.

1. *The Facts of Psychic Science and Philosophy collated and discussed.* By A. CAMPBELL HOLMS. Pp. xvi, 512. London: Kegan Paul, Trench, Trubner & Co., Ltd., 1925.
2. *Einführung in den Okkultismus und Spiritismus.* By RUDOLF TISCHNER. 2<sup>e</sup> Aufl. Pp. vi, 124. (*Grenzfragen des Nerven- und Seelenlebens*, Heft 109). München: J. F. Bergmann, 1923.

As interest in Psychical Research increases there arises a need for introductions to the subject from the pens of reliable authorities. Mr. Holms in his recently completed work on the facts of psychic science has written a carefully documented survey of phenomena believed by spiritualists to be of an occult nature. As a work of reference to recorded instances of alleged supernormal phenomena in English and American literature the work is certainly of value, but its service to serious students of psychical research is of a different kind. For it is a striking example of what the study of occultism can do to the human mind. Mr. Holms began with a healthy disbelief in the everyday occurrence of supernormal phenomena. But study of mediumistic records and the practical experience of the séance room have influenced his mind to such an extent that for him the mysterious showmen of our music halls are no longer clever performers but powerful mediums, who, for purposes of expediency, disguise their gifts. We were aware that this view has been held in other quarters, especially in the early days of spiritualism, but we confess to a feeling of mild surprise at finding it seriously advanced in a work of this character. In order to understand this introduction to "psychic science" the reader must always remember the attitude of its

author. We cannot discover within its pages any criterion of judgment. If Mr. Holms goes to a music hall, sees a conjurer or performer whose methods he cannot understand, then that person is a medium possessing psychic powers. If a Japanese magician has his arms tied together and then receives solid hoops upon his arms, then he must be "a singularly powerful medium," presenting "a good instance of the passage of matter through matter" (p. 337). Obviously the same standard of criticism is applied to the work of the medium proper. How, for example, can one explain the masks, beards, muslin, and phosphoric oil found in connexion with Williams and Rita in 1878? Mr. Holms thinks it is very simple; they are either apports brought in by malicious spirits, or the objects were introduced by the sitters to discredit spiritualism (p. 388). From this it will be seen how the phenomena of the séance room are treated by Mr. Holms, and how the most painstaking historian that spiritualism has yet produced has succeeded in his task. For, apart from the author's mental attitude, the book contains a readable survey of the history of spiritualistic inquiry, and in the accounts of the marvels of the past, the reader will do well to remember that their narrators in many cases had (for all we know) precisely the same mental attitude as Mr. Holms. When that fact is thoroughly grasped the student will realise how properly to appraise the stories he hears which emanate from spiritualistic sources.

Dr. Tischner in his brief survey of the whole field has provided German-speaking peoples with the most useful summary of psychical research which has hitherto appeared. He has selected his examples from a wide range of material, and even if certain of his specimens are open to objection, it is as well for the student to realise that if no cases were given except those the evidence for which was absolutely flawless there would be few cases indeed left with which to deal. In his criticism of the cases of clairvoyance he has wisely omitted the name of Bert Reese, who has been included by Mr. Holms, but on the other hand he seems to accept the reliability of Dr. Crawford's observations, basing his belief apparently upon the improbability of the observer being deceived for so long a period of time. It is to be hoped that Dr. Tischner will study the work of Mr. Holms, as there he will discover an easy solution to his difficulty, and incidentally solve other doubts concerning the probability or improbability of certain minds being open to the

most barefaced deceptions without either suspecting or discovering it, and at the same time preserving an outward demeanour of critical acumen so wholly at variance with their mental outlook.

E. J. D.

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### NOTES ON PERIODICALS.

The *Journal* of the A.S.P.R. for January has a translation of the article by Prof. F. Cazzamalli which was published in the *Revue Métapsychique* in 1925 (pp. 215-233).

Mr. Price contributes a vivid account of some sittings at which he was recently present with the medium Willy Schneider. The séances took place in the flat of the medium's father, in Braunau am Inn, and the circle included other members of the medium's family. Both telkinetic and teleplastic phenomena were observed, and in certain cases the alleged teleplastic structures were observed supporting the various objects used at the sitting. The account gives a good idea of the typical modern séance for physical phenomena and illustrates the enormous difficulties which stand in the way of any systematic experiments in this field.

Mr. Bird, in the same issue, has a judicial and crushing survey of the Moss Case, which will be found to be of some service to those who may wish to become acquainted with the methods of modern British psychic photographers and their promoters. He shows how the oft-repeated assurances of the impossibility of fraud have no basis in fact and are merely part of a general scheme of propaganda for the sake of publicity.

The *Zeitschrift für Parapsychologie (Psychische Studien)* for February has a German translation of Prof. Cazzamalli's experiments mentioned above, and also a further account of the poltergeist phenomena which are said to occur in the presence of the young girl, E. Zugun in Hungary.<sup>1</sup> From the account given the phenomena do not appear to have been good, and sufficient evidence of their supernormal character is not provided by the writers of the article.

<sup>1</sup>See *Psychische Studien*, 1925, lii. 327-330; 407-409.

# NOTICES.

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1882—1911

BY

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SIR OLIVER LODGE, SIR WILLIAM BARRETT, CHARLES RICHET,  
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# JOURNAL

OF THE

## Society for Psychical Research

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*Elected February 18, 1926.*

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*Elected March 18, 1926.*

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**Westcott, G. F.**, Science Museum, South Kensington, London, S.W. 7.

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### MEETINGS OF THE COUNCIL.

THE 226th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, February 18th, 1926, at 4 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, the Hon. Everard Feilding, Sir Lawrence Jones, Bart., Dr. T. W. Mitchell, Mrs. W. H. Salter, Mr. Sydney C. Scott,

Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last two Meetings of the Council were read and signed as correct.

Four new Members were elected. Their names and addresses are given above.

The 227th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, March 18th, 1926, at 4 p.m.; THE PRESIDENT in the chair. There were also present: Mr. W. W. Baggally, The Right Hon. Gerald W. Balfour, Mr. E. N. Bennett, Mr. W. R. Bousfield, Dr. W. Brown, Sir Lawrence Jones, Bart., Mr. J. G. Piddington, Mrs. W. H. Salter, Dr. F. C. S. Schiller, and Mrs. Henry Sidgwick; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Nine new Members were elected. Their names and addresses are given above.

The following were co-opted as Members of the Council for the year 1926: Mr. W. R. Bousfield, Dr. William Brown, Mr. G. W. Lambert and Mr. Whately Smith.

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#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 85th Private Meeting for Members and Associates was held in the Hastings Hall at the House of the British Medical Association, 19B Tavistock Square, W.C., on Thursday, February 18th, 1926, THE RIGHT HON. GERALD W. BALFOUR in the chair.

A paper entitled "Some Personal Psychical Experiences and Experiments" was delivered by DR. WILLIAM BROWN, who gave an account of his sittings with Mrs. Osborne Leonard and of several interesting incidents that had occurred at them, including some communications that seemed to refer to the late Mr. William Archer and on one or two occasions to come from

him. Mrs. Archer, who was present, took part in the discussion that followed.

---

### GENERAL MEETING.

THE 170th General Meeting of the Society was held in the Great Hall in the House of the British Medical Association, 19B Tavistock Square, London, W.C., on Thursday, March 18th, 1926, at 5 p.m., when the PRESIDENT, PROFESSOR DR. HANS DRIESCH, delivered his address, entitled "Psychical Research and Established Science," which will be published, it is hoped, in *Proceedings*.

At the conclusion SIR OLIVER LODGE expressed on behalf of the Society appreciation of the President's Address.

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### A FURTHER DISCUSSION OF MR. SOAL'S REPORT ON SITTINGS WITH MRS. COOPER.<sup>1</sup>

#### I. A LETTER FROM DR. HEReward CARRINGTON.

MR. S. G. SOAL'S Report on his sittings with Mrs. Blanche Cooper, published in the *Proceedings* (Part 96), is to my mind one of the most illuminating so far issued by the Society. It throws an interesting light upon the possible mechanism of such communications, and raises problems of a concrete nature which before had remained mere vague "possibilities." Mr. Soal may certainly be congratulated upon having obtained such valuable results. Unfortunately, my own sittings with Mrs. Cooper were extremely unsatisfactory,—no clear evidence of any supernormal faculty having been obtained at any of them. But sitters may differ as well as mediums, and the mere fact that my own sittings with Mrs. Piper, years ago, were also typically "bad" sittings (relatively speaking), does not in the least alter the fact that many other individuals have had "good" ones. In psychical research each case and each investigation must stand alone and upon its own merits; and Mr. Soal's results are certainly extraordinary. Several points of interest are raised by his paper, it seems to me, well worthy of special comment.

In the first place, we have the "Gordon Davis" case, in which a series of "communications" were received from a man who

<sup>1</sup> See *Proc. S.P.R.*, Vol. XXXV., p. 471 ff., *Jour. S.P.R.*, Vol. XXIII., p. 29 ff.



afterwards turns up alive and well. This instance is by no means unique. One recalls at once the case given by Flournoy, in his *Esprits et Médiums*,—the case of Mme. Dupond. Here, a *soi-disant* “Rudolph” communicates, and sends messages to those still living, stating that he had actually died at 11 o’clock that morning. He also turned up alive and well!<sup>1</sup> Other instances of a like nature could be quoted. Cases such as these bring home to us very clearly that, no matter how spiritistic in setting and appearance a certain set of communications may be, that fact in itself constitutes no guarantee of their authenticity, but that the genuineness of the communications must be judged solely upon their supernormal *content*—as Hodgson and Hyslop both acknowledged in their original Piper Reports.

The “John Ferguson” case, in which a number of communications were received from an apparently fictitious personality, shows us to what an extent suggestion may act upon the mind of the medium and influence the results. Even the best mediums are capable of being similarly influenced; once they get upon the wrong trail, this will be followed for a long time before the error is discovered by the sitter, the medium, or the trance personalities themselves. Ready-to-hand instances of this are the Hall-Tanner sittings (*Studies in Spiritism*), and the case of Dean Bridgman Conner,—details of which are given by Mr. A. J. Philpott, in his book upon the subject. William James was always insisting upon this point: viz., that the mind of the entranced medium is particularly susceptible to suggestion, and that “what you put into the mind you are very likely to get out of it.” But he did not by any means think that this fact eliminated supernormal information being given, or even genuine spiritistic messages. He only contended that this should make us doubly cautious in accepting them upon their face value. And I may point out, in this connection, that this was also emphasised more than a hundred years ago by some of the early “mesmerists.” Deleuze, e.g. in his *Animal Magnetism*, replying to those who wished to question his subject upon points of practical advantage, said:

“You will gain nothing; you will even lose the advantages which you might have derived from his lucidity. It is very possible that you could make him speak upon all the subjects

<sup>1</sup>See my translation of this book, published in English under the title *Spiritism and Psychology*, pp. 72-82.

of your indiscreet curiosity; but in that case, as I have already warned you, you will make him leave his own sphere and introduce him into yours. He will no longer have any other resources than yourself. He will utter very eloquent discourses, but they will no more be dictated by the internal inspirations. They will be the product of his recollections or of his imagination; perhaps you will also rouse his vanity, and then all is lost; he will not re-enter the circle from which he has wandered. . . . The two states cannot be confounded. . . . These somnambulists are evidently influenced by the persons who surround them,—by the circumstances in which they are placed.”

A beautiful example of all this is to be found in Dr. van Eeden's Report on his sittings with Mrs. Thompson, when he says:

“ . . . Being now well on my guard, I could, exactly in this most interesting few minutes, detect, as it were, where the failures crept in. I could follow the process and perceive when the genuine phenomena stopped and unconscious play-acting began. In hardly perceptible gradations the medium takes upon herself the rôle of the spirit, completes the information, gives the required finish and fills in the gaps by emendation and arrangement. . . . ”

All this fits very well into James' theory that there are, in such communications, “dips down,” so to say, in which genuine supernormal information is imparted, and that these bits of information are picked-up and elaborated by the medium's subconscious mind, and dramatised and woven into a mental complex,—just as external stimuli are picked-up and woven into a dream-narrative by the dream-mind.

Mr. Soal remarks (p. 549), that “it would even appear that a purely fictitious communicator like John Ferguson can sometimes give supernormal information about facts unknown to the sitter. . . . ”

An obvious example of this may be seen in the “Dr. Phinuit” of the early Piper régime. Another good example is “Harrison Clarke,” who purported to communicate through Mrs. Smead, but who seemed to be just as hazy and fictitious a character as Dr. Phinuit. (See Hyslop's Report: *Proceedings of the American S.P.R.*, Vol. 1.) Nevertheless, Harrison Clarke succeeded in obtaining a good deal of information about various sitters, and Dr. Hyslop told me confidentially that he was rather sorry that he had “banished” him, as the quality of the information obtained depreciated very perceptibly thereafter!

As to the "James Miles" ease, assuming the honesty of the medium, the most obvious conclusion to be drawn, it seems to me, is that Mrs. Cooper had unconsciously noted referenees to this incident in the daily papers—just as 'Miss X.', in her oft-quoted ease, mentally recorded the obituary notice of a friend of hers in the *Times*,—without knowing that she had done so,—and shortly afterwards saw this reproduced in the crystal ball. (*Essays in Psychical Research*, pp. 113-14.) But it is true, as Mr. Soal points out, that certain details were also given, which turned out to be true, but which were not reported in the daily papers—at least in London. These must be pigeon-holed for future reference.

Mr. Soal is of the opinion that a "physical link" of some sort between the sitter and the deceased person is often necessary in order to insure the best results (p. 479). It is hardly necessary to point out that Dr. Hodgson was also strongly of this opinion, and presented arteles to the medium, whenever possible, which had been worn or had been for long in the possession of the alleged eommunicator. He even issued speeial instructions to prospective sitters, telling them to wrap-up such arteles in oil-silk, and allow no one else to touch or handle them in any way. I myself still have two peneils which were used by Mrs. Piper, when sitting for Dr. Hodgson, which are still wrapped in this manner. I may say that I have tested a number of mediums with these pencils, since then, in order to see if any speeial "influeene" were reeognised. So far, however, these experiments have been entirely negative in their results.

Three main eonclusions, it seems to me, may be drawn from Mr. Soal's Report: (1) Supernormal information, sometimes of quite an extraordinary character, was obtained. (2) Communieations having all the ear-marks of genuine spiritistie messages may be received, which are certainly not spiritistie in eharacter. (3) We seem to have opened to our vision a vague and mysterious realm, in which telepathy operates freely, quite unknown to the persons involved; and, in the words of Mr. Soal, "the ease for spontaneous telepathy between medium and sitter is far stronger than the average psyehieal researher usually admits. Indeed, it would seem to be so extensive that in the present state of our knowledge we are not justified in putting any limits to it" (p. 549). This is quite in keeping with Professor Richet's theory

of Cryptæsthesia, and, I may add, with the theory which I myself advanced nearly twenty-five years ago, when writing of the Piper phenomena. (See *Proceedings*, Vol. 17, pp. 337-59.) I then suggested that subconscious telepathic interaction might be far more extensive than is generally supposed. At all events, Mr. Soal's Report seems to me to be full of fascinating problems, no less than it is a valuable record of actual occurrences, and I for one consider it a distinct contribution to the literature of psychical research.

*Reply by Mr. SOAL.*

I would like to offer one or two suggestions with regard to Mr. Hereward Carrington's kind appreciation of my paper in *Proceedings*.

Mr. Carrington mentions the case of "Rudolph" given in Prof. Flournoy's book *Esprits et Médiums*. Now it seems to me that this case differs essentially from my "Gordon Davis" case in one important respect. If my memory is correct all that was given by the *soi-disant* "Rudolph" might well have been the product of Mme. Dupond's own imagination. No knowledge was shown that was definitely supernormal as happened in the case of Gordon Davis. A remarkable feature of the "Davis" sittings would appear to be the strong resemblance which they bear to the ordinary cases of "spirit communication" from people who are *known* to be deceased. Had "Davis" turned out to be really dead the communications would, I believe, have been accepted by many people as *fairly* good evidence for his continued survival.

In the case of "Rudolph" there does not appear to be any real evidence of identity beyond what could have been derived from the mind of Mme. Dupond who herself wrote the messages.

I quite agree with Mr. Carrington's interpretation of the case of James Miles, but perhaps it is worth while pointing out that the only two details that were *definitely* correct and that were not given in the London papers, were not forthcoming at the sitting until I had read them in the Bath papers. It is possible, therefore, that my own mind may have been the source of these two items. The references to "insurance money" and a "gate near the boy's home" are, I consider, too vague to be taken into account.

II. A LETTER FROM MISS H. A. DALLAS.

*February 2, 1926.*

Will Mr. Soal kindly assist us in our study of his interesting



document, published in *Proceedings*, by telling us whether (1) he had recently been thinking of "Gordon Davis" before the sitting with Mrs. Cooper, Jan. 4, 1922; and (2), whether the voice which seemed "quite familiar" to him made him think of "Gordon Davis" before he asked "Who are you?"

H. A. DALLAS.

*Reply by Mr. SOAL.*

*February 6, 1926.*

In reply to the points raised by Miss H. A. Dallas I had not to the best of my knowledge been thinking of Gordon Davis before the sitting. Had I thought of him even a few days previous to the sitting on Jan. 4 I should have made a note of it at the time, and the fact that I did not make any such note makes it highly improbable that he had entered my mind before the sitting.

I undoubtedly thought of him occasionally during the summer and autumn of 1920 just after I had received the false news of his death, and I have a distinct recollection that more than once I felt extremely sorry for him.

In reply to Miss Dallas' other question I am certain I did not actually think of Gordon Davis until he gave his name. I had merely an impression that the voice was one that I ought to know quite well. But when I heard the name there flashed into my mind an overpowering recollection of the conversation in the train. The peculiar intonation of the "voice" vividly recalled the rather affected accent that I had noticed in the train, and which I had slightly resented at the time. The impression I had of Mr. Davis when I met him as a cadet was that he had cultivated a peculiar kind of intonation whereby all our natural vowel sounds are slightly falsified—an accent that is very characteristic of a certain class of army officer. I felt in fact that Mr. Davis was trying rather to impress me and that he could if he wished revert to a more homely type of speech. In this opinion which I formed in 1916 I am confirmed by my subsequent intercourse with Mr. Davis. There is I think no doubt that Mr. Davis had assimilated a certain accent in accordance with the particular type of men with whom he was associated at the time. It was this accent more than anything else—together with some indefinable resemblance in the actual voices—that made me exclaim, "By Jove and it's like Gordon Davis too!"

### III. A FURTHER STATEMENT BY MR. SOAL.

In order to guard against possibilities of overstatement I wish to substitute for the estimates given on p. 43 of the *Journal* for March (Vol. 23), in my reply to Mr. H. Dennis Bradley, the following reduced figures. It will be seen that these revised estimates make not the slightest material difference to my argument. The corrected argument should read:

Calculations based on a study of several County directories enable me to assert that not one person in 100 will have among his acquaintances anyone of the name of Gordon Davis (or Davis Gordon). Examination of a particular large town like Southend-on-Sea makes it probable that on the average not one in 500 houses in Great Britain would have anything that could be even remotely described as "a funny dark tunnel." The chance, therefore, of the simultaneous coincidence of these two events is understated at  $1/50,000$ .

Again, I think I am quite safe in saying that not one in 50 houses in Great Britain will be fronted by anything that resembles a verandah as much as the little sea-side shelter that stands in front of the Southend house.

It is not easy to estimate the chance that a given house should contain a piano, with a bird of *any* description standing on it, but I feel certain that this chance would be understated at one house in every 20.

Hence the denominator of the fraction that denotes the chance of coincidence of these four simultaneous events is,  $50,000 \times 1000 = 50 \times 10^6$ , *i.e.* several times the total number of inhabited houses in Great Britain [taking this number as  $8.5 \times 10^6$ ].

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### CORRESPONDENCE.

#### CONCERNING ERRORS OF TRANSMISSION IN TRANCE-COMMUNICATION.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—Your correspondent, B. G. Bouwens (*Journal*, Jan. 1926),<sup>1</sup> states one of the problems of trance communication. He says, "Errors obviously due to mishearing of the English language occur fairly frequently in communications. Since the transmission of the message, at least at the source, is supposed to be inde-

<sup>1</sup>See also *S.P.R. Jour.*, Vol. XXII., pp. 94 and 126.

pendent of spoken sound, how is this to be explained?" May I offer some observations based upon a study of Mrs. Leonard's sittings?

According to their method of delivery the communications can be classified thus:

(1) Those transmitted through the medium's lips by Feda, Mrs. Leonard's control.

(2) Those spoken through the medium's lips by the communicator when in direct control, and without assistance from Feda.

(3) Those given in the "direct voice," apparently that of my communicator. These are rarely more than brief sentences, and seem to originate at a spot somewhere in front of the medium's face. I do not think I am mistaken in assuming that this is actually the direct voice. It is not to be confused with "duplications" which may be described thus,—During Feda's controlling I frequently get long passages given a few words at a time. First, these few words are heard spoken by the medium's lips in a clear whisper, and then they are repeated in the ordinary Feda voice. The long messages given in this way are always most carefully phrased and accurate in pronunciation, strikingly different from the Feda talk. Feda meanwhile gives no token of being aware that I hear these whispers, but always most carefully repeats them to me. I think these whispers result from Feda mentally repeating to herself the words she "hears," before she designedly transmits them to me.

Class (1) has three sub-divisions,—

(a) Messages in which Feda gives verbatim the words of the communicator. During reception of these she pauses to "listen," and repeats only a few words at a time. This is easily the best method; proper names sometimes come through with accuracy, at other times they may be correct as to the first portion of a name. There is every indication that Feda, meanwhile, is in the position of a person listening to spoken words.

(b) Messages received when Feda cannot "hear" what the communicator is "saying," or cannot hear with ease and accuracy. Feda then falls back upon a different method, that of "sensing" the communicator's thought and expressing it in her own words.

(c) Ideas expressed in picture form. Feda will say that the communicator is "showing her," or that he is "building up for Feda to see," and then follows the description of a scene, picture,

or symbol. Sometimes there is an appeal for this pictorial method, as when she says, "Fedra cannot get that. Show it to Fedra."

The difference in phraseology between the messages (a) and (b) is most striking. With the former I get the perfectly worded sentences so characteristic of my communicator in his earth-life. Often they appear to be rather beyond Fedra's comprehension. While Fedra is thus "hearing" clearly there is never any obscurity in the contents of the messages. When, on the contrary, she is "sensing," there are frequent omissions in the chain of thought, and the form of expression is sometimes rather vague. Fedra admits that, while sensing, she usually leaves out portions of what is given her to transmit, although doing her best to get through as much as possible. Fedra's own forms of expression, and the English in which they are given, contain many inaccuracies.

I think we must regard these sub-divisions (a), (b), (c), as indicating variations in the form taken by the communicator's thought when it emerges in Fedra's consciousness. His thoughts, reaching her from an external source, emerge as sound, as awareness, or as sight. When the conditions are at their best she seems to herself to be actually hearing; but when conditions deteriorate she is aware only of a general impression of what is in the communicator's mind; while at other times his ideas are received in the form of pictures which she more or less clearly visualises. Fedra asserts that she cannot easily concentrate on two reception methods at once; if she wishes to hear, it is necessary to ignore seeing and sensing meanwhile. To some extent she is able to decide which method to use; her will plays some part.

But whichever method is used "the transmission of the message," as your correspondent says, "is supposed to be independent of spoken sound." I think it is undoubtedly independent. When Fedra speaks of hearing she is describing how the message *appears to her consciousness* at the moment of its reception. I have reason to think that she is aware that whether she hears, feels or sees, the origin in each case is actually *a thought, and thought only*.

The above outline requires, for its completion, illustrations of the different classes of message, together with explanations of the *modus operandi* as given by communicators, and by Fedra, in reply to the sitter's questions. But this would expand my letter into an article of serious length.



It would, however, be misleading to leave the above sketch as it stands; for there is one all-important factor which has not been mentioned. The understanding of this factor would go far to explain why it is that the ideal method of quoting the communicator word for word is not employed throughout the sitting. I refer to that elusive something which Feda terms "the power." It is, we are told, when "the power is failing" that the sitting comes to an abrupt end. When Feda says, "there is plenty of power," the best results are obtained.

What is this "power"? Illustrations of its apparent influence upon clarity of expression, the ability to transmit names, and upon the memory of the control, would call for extended treatment. It would also be necessary to quote the communicator's spontaneous remarks about the relation of the power to good conditions, and his replies to my questions about the nature of the power itself.

I am studying this elusive factor. If there exists any record of experiment or discussion bearing upon it, I should be glad of information; for up to the present I have failed to discover anything beyond mere references to "the light," or "the power," scattered here and there in records of sittings. My provisional conclusions may be summarised as follows:

Mediums provide an invisible, intangible emanation which is the indispensable prerequisite for psychical phenomena of any kind whatsoever. In mental mediumship this emanation is in a highly attenuated condition, and it surrounds medium and control, sitter and communicator. It would seem that this emanation uniquely affects both the control and the medium's brain, rendering them highly sensitive to thought. It is said to be attracted towards centres of mental activity. During a sitting, therefore, it should be chiefly collected around the medium and around the communicator; but if the sitter permits his thought to become too intense he unwittingly draws around himself so much of this emanation that it forms a third centre, and confusion in transmission inevitably results.

During a control sitting this emanation is in continual but irregular motion, like wind on gusty days. The receptivity of the control, therefore, varies accordingly. In consequence of this flow and ebb, a degree of accuracy in reception is possible during one period of a sitting which becomes impossible at another period. My communicator breaks off from a subject when he becomes aware that Feda is in difficulties with its transmission, and he endeavours to revert to it later, should conditions improve. This has a bearing upon the difficulty with names; I have noticed occasionally that names which failed to be given at a first attempt were put through quite easily a few minutes later.

C. DRAYTON THOMAS.

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OF THE

## Society for Psychical Research

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MR. G. W. LAMBERT.

---

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

## CASE.

G. 292.

APPARITION OF A CAT.

WE print below a case in which a house would appear to have been haunted by the apparition of a cat. It is important to note that the three percipients concerned saw the "ghost-cat" independently, that is to say, none of them had any conscious knowledge at the time of the experience that the house was supposed to be haunted, or that any other inmate had seen this cat.

The names and addresses of the persons concerned are known to the Society, but pseudonyms are used here. The case was sent to us originally by Mr. A. W. Trethewy, a Member of the Society, to whom Mr. and Mrs. *Simpson* (pseudonym) are known personally, and who has himself stayed in the house in question.

On June 16, 1925, Mr. Trethewy wrote to the Secretary, Miss Newton, as follows:—

Here are some papers about a house haunted by a cat, which may deserve a place among your records. I have made an enquiry myself and trust that my notes cover every point of importance on which the letters did not give full information.

A. W. TRETHEWY.

With this letter Mr. Trethewy enclosed the following note:—

...I stopped at W—— for one night this month with the [*Simpsons*] and my marginal notes on the attached papers are based on the enquiries which I then made. I have no doubt that they gave me correct information to the best of their ability. They seem to be intelligent and accurate observers. I accept their statements as true. I did not see the ghost cat myself. Mr. and Mrs. [*Simpson*] were both clairvoyant in the past, she used the crystal and he had the gift of "travelling clairvoyance"; neither of them uses the power now, they gave up the practice years ago owing to unfortunate experiences. Miss [*Allen*] (pseudonym) probably has psychic powers too...

A. W. TRETHEWY.

Mr. *Simpson's* original statement concerning the cat ran as follows :—

20th Feb. 1925.

With reference to the ghost cat we have seen in this house—neither my wife nor I have ever heard anyone say that this house is supposed to be haunted. The house was built, I should think, at the end of the 1400, or early 1500. Fifteen years ago—it was an inn, before that a farm house. “The Bogie Cat” has been seen several times by my wife and myself, also by our friend Miss [*Allen*] when she was staying with us—but it has never been seen by any two of us at the same time. We all agree it is a long-haired cat, practically black. Miss [*Allen*] has seen it both in the house and garden—my wife and I saw it only in the house. Each of us have seen it in several different places. My wife and I have never seen it walking *towards* us—only by our sides—across or away, never coming to meet us. When I have seen it, it always has its tail up on end, anyway, by the time I have decided I am looking at “Bogie,” not at one of our own two cats—which are smaller and lighter in colour. I never used to believe in ghosts and always said when they were mentioned, “Show me something which will stand up to a shot gun, and I will believe I’ve seen a ghost.”

The first time I saw Bogie, I was in the dining-room and thought I saw a cat trying to get into our dresser cupboard (our cats will get into it, if the doors are left open). It was some nine feet from me—I walked over to it and bent down to push the cat away—I then noticed I could see right through it. The cat was going away, so I thought I would follow it and I did so, through the dining room door, which was open, across a little lobby, then through the scullery into the pantry. In the middle of the pantry floor it vanished. I immediately went into the kitchen and saw our two cats asleep on a chair. The doors were all open. I should like to say that at a few feet away it looked like any common cat, but when I was close to it, I knew it would be useless to try to touch it as I could see right through it. Both my wife and I saw it several times before we mentioned it to each other. We never mentioned “Bogie” to Miss [*Allen*] till she said, “I see a cat about your place, which vanishes—it cannot belong to you.”

The last time I saw “Bogie” was about a month ago—I went



to the front door to get the letters by evening post and said to the postman, "Bother, I've let the cat out." He remarked, "No cat came out, Sir." I took the letters to my wife and said, "I have just seen Bogie again."

C. J. [SIMPSON].

With this statement Mr. Trethewy enclosed the following letter from Mr. *Simpson*, to which he appended the marginal notes referred to above. These notes are printed at the end of Mr. *Simpson's* letter.

8th May, 1925.

In your letter of March 10, you asked me to answer the following questions about the ghost cat seen in, and about this house. Before receiving your letter I had not made any notes on the subject. Here are your questions:

(1) *Approximate date?*

We came to this house March 1, 1924; from then till March 10, 1925, my wife and I saw the cat, each several different times. Note in my diary April 4, 1925, at 8.48 p.m. "Elsie (my wife) when coming out of the bedroom saw the ghost cat at the top of the stairs sitting still, it passed her (Note 1, see below), and went on down the stairs.

(2) *Time of day?*

I have seen Miss [Allen] since I received your letter, and she told me she had seen it in the garden in daylight.

(3) *Have dogs and cats seen the ghost?*

We have a bull terrier and two cats, but I have never noticed anything in their behaviour to make me think they have seen the ghost cat (Note 2, below).

(4) *Has your servant seen it?*

No (Note 3, below).

(5) *Has anybody seen it besides you, your wife and Miss [Allen]?*

No, we have had other people stopping with us who have said they wished they could see it, but they have not done so.

(6) *Has it been seen by one person but not by another who was present who would have seen it if it had been a live cat?*

Yes, I went to the front door after dark to take the letters from the postman, saw the cat pass me and run out to the gate, some 24 feet; I remarked to the postman, "I have let the cat out," he answered, "No cat came out, Sir." I went to my wife, gave her the letters immediately, and found both our cats asleep in front of the fire in the room with her (Note 4, below).

(7) *Remarks as to the circumstances of apparition and any other point worthy of mention.*

My idea is that other people, when in this house, may have seen Bogie, but not known it was a ghost, simply on what I have noted, this: That at, say, 9 feet or more it looks an ordinary cat, but when quite close to it you see through it. Miss [Allen] said, when she saw it, she knew she was not looking at an ordinary cat, because it vanished (Note 5, below).

Miss [Allen] was here during the summer of 1924. She told us she once felt it under her feet, looked down, but could not see anything (Note 6, below).

Once since then, when I was coming down stairs in the dusk, I thought that when I was at the top stair, there was a cat some stairs down; I walked on down the stairs, saw no cat, where I had seen one, but I felt my foot kick against something that moved, when I got to the stair where I had seen it, when I was on the landing (Note 7, below).

When Miss [Allen] said she must have felt Bogie, I laughed at her. Because my idea was that Bogie was as it were a mirage, seen but not to be felt, because it was without dimension! Some time after, I myself thought I felt it, may be, because I thought I saw a cat on a certain stair, on getting to that stair, I thought I felt it! When my foot got to that stair, I looked down at the stair but could see no cat! At the time I was certain neither of our cats were anywhere near the stairs.

*Notes by Mr. Trethewy.*

- (1) Sideways, not facing her.
- (2) No dog or cat has been present, when the ghost cat has appeared, but a bull terrier has once or twice appeared frightened at night, looking at something invisible.
- (3) She has never mentioned it, but has not been questioned.
- (4) It was 5.30 on a winter's evening, so, if it had been a real cat, it might have escaped the postman's notice.
- (5) Mr. Simpson has never seen it in broad daylight, but his wife and Miss A. have done so.
- (6) She may have fancied this feeling, but it may have been an objective sensation. I did not see her, and can only judge from the Simpsons account of what she said.

(7) He was not feeling with his foot for it, but had put his foot forward confidently, as he thought the cat had gone.

(8) All the people who have seen it describe it similarly as larger and darker than the house cats and with tail erect. Nobody has ever seen it coming towards him or her. Its eyes have never been seen because its face has never been turned towards the spectator.

The [*Simpsons*] are trying to sell the house, because it does not suit them, not on account of the ghost cat, so they have not talked to the villagers about the apparition for fear that the house may be considered to be haunted and, therefore, may become difficult to sell.

The ghost cat is not like any cat which they have ever owned and there is no story to connect it with the house; their predecessors in the occupation of the house never mentioned it to them. So far as they know nobody knows anything about it except themselves and the friends whom they have told. It has never been seen in the bedrooms or drawing-room; when seen, it generally walks towards the scullery or pantry. There is no object apparent in its manifestations; it seems to be quite happy.

A. W. T.

Mr. Trethewy also sent us the following letter addressed to him by Mrs. *Simpson* :—

May 27th, 1925.

I was most interested to hear of your friend's ghost kitten. The cat we see here is not like any cat my husband or I have ever had. I have seen it again in daylight in the kitchen since you were here, and I feel sure its interest is in the house and not in us. . . .

ELSIE [*SIMPSON*].

The following account of her experiences was also obtained from Miss *Allen* :—

While staying at the above address [address not given here] last May I saw the phantom cat twice.

My friends Mr. and Mrs. [*Simpson*] had told me nothing about it, so I was not in the least expecting to see anything of the sort.

I saw it twice in one day, first soon after breakfast while in the garden near the backdoor, close to some gooseberry bushes. I realised that it was not one of my friends' cats, the colouring

was different. I did not see it very distinctly—it was going away from me—and I somehow felt there was something funny about it. Shortly afterwards I was in the larder, the door of which was open, leading into the back kitchen, again I saw the same dark-coloured cat, walking past the open door, its tail erect as before. Again I realised that there was something queer about it, and seeing Mrs. [Simpson] I said to her, “I don’t know what is the matter with me this morning, but I am seeing cats!”

I then explained, and she informed me that I had seen the phantom cat. M. [ALLEN].

To this letter Mrs. Simpson has appended the following note:—

Received from Miss [Allen] June 24, 1925. Miss [Allen] was here May, 1924, not, as she says, May, 1925. C. [SIMPSON].

Another case in which the apparition of a cat was seen was printed in the *Journal*, Vol. XV. p. 249-254. In that case the hallucination was collective and the cat was recognised as one which had formerly lived in the house.

---

## THE CASES OF MR. MOSS AND MR. MUNNINGS.

THE two following cases are here discussed, not only to provide Members of the Society with information which they ought to possess, but also to illustrate how easy it is at the present time for fraudulent mediums to find material for the purposes of their trade.

The Society first received information concerning Mr. George Moss in May, 1924. He appears to have been a chauffeur in a northern town, and professed to obtain “extras” upon photographic plates which he could not explain. His employer began to make inquiries, was easily convinced, and the fame of the new medium began to spread. In April, 1925, he left his employment and was placed on the regular staff of the British College of Psychic Science, Ltd. The following note appeared in *Light* on 4th April, 1925. “Mr. George H. Moss is now on the regular staff of the College, for psychic photography. His work, which has been closely watched, and experimented with for the past year, is excellent, and the



College has every confidence in recommending it to those interested in, or requiring, the comfort of this particular psychic manifestation."

A further note appeared on 16th May of the same year, praising Mr. Moss and the remarkable clearness of some of the "extras," and remarking that "the variety and curious conformations of the surrounding ectoplasm" made his work a very valuable addition to that of the other mediums.

A fuller account of the medium's activities were published in the *Transactions* of the College for April, 1925. Mrs. M'Kenzie discussed the evidential results, and showed examples of the recognitions attained by sitters, apparently unknown to the medium. In the same issue the Principal of the College published a long and carefully recorded series of experiments with Moss, illustrating the effect of mediumistic energy upon the sensitive emulsion of photographic plates. These experiments (which had no scientific value) were made because Moss had found it necessary to have the plates used at the sittings in his possession for some time previously. The reason alleged for this proceeding was that it was found that the plates had to be "magnetised," and Mr. M'Kenzie's experiments showed that the plates which had been in the medium's possession behaved differently on development from what normal untreated plates were expected to do.

In June, 1925, Mr. Moss went to Birmingham, and there an unfortunate incident occurred. Mr. Fred Barlow (late Hon. Secretary of the Society for the Study of Supernormal Pictures) was examining some of the plates used at the sittings which bore "extras," when he noticed that all these had one edge roughened whilst the negatives bearing no "psychic" markings were all smooth. This excited his suspicions, and subsequent examination showed similar markings (hitherto unnoticed) on *all* the College plates which bore extras. Mr. Moss had certainly been very careless, and his method was clear. The "magnetization" was merely an excuse for opening the packets of plates and impressing the fraudulent "extras," the correct positions of which were assured by filing one edge of the plate, so that in inserting it in the slide the spirit should not be found standing on its head.

Moss was challenged on these points, but signed a paper denying that he opened the packets. When confronted with further evidence, he confessed to the wholesale imposition, and was dismissed from his employment.

The second case, which furnishes us with a curious history of mediumistic activity, is that of the trumpet medium, Frederick Tansley Munnings. This person first seems to have attracted public notice in 1919, when a letter appeared in *Light* (7th June, 1919, p. 181) describing a séance with Munnings in London, at which the trumpet was plainly seen floating in the centre of the circle, and at which a full-form materialised figure shook hands with some of the sitters. This letter aroused protests from certain persons who had been present at Munnings' sittings, and who believed the phenomena were entirely fraudulent. No definite action seems, however, to have been taken, and in 1921 Mr. Munnings, now "Mr. Gaulton," gave sittings at the Stead Bureau apparently under the auspices of the Guild of Spiritual Unity. Spirits purporting to be Sir William Crookes, Billie Carleton, and Dan Leno kindly communicated, and the result seems to have perturbed the members of the Guild, since some "test" sittings were proposed to Mr. Munnings, *alias* Gaulton.

These séances took place, and the results did not satisfy the Committee of the Guild, whose verdict aroused a lively controversy. Glowing accounts were published as to the marvels to be observed at Munnings' sittings, and other evidence was offered pointing to the normal explanation of these remarkable phenomena. Rubber gloves had been found secreted on Munnings' person, and the "spirit scents" apparently proceeded from a rag which was accidentally dropped by the medium, and was subsequently found by the sitters after the performance. The President of the Hastings and St. Leonard's Christian Spiritualists' Society then published "two photographs of Mr. Munnings, etc., taken during a test séance<sup>1</sup> by the kind permission of his guide" (*Light*, 1921, p. 384). These photographs showed "ectoplasm" proceeding from Munnings, and in one case a "plasmic rod" is supporting the trumpet.

<sup>1</sup> There were no test conditions of any kind at this sitting. (See *Light*, 1921, p. 401.)

The result of these inquiries was to discredit Munnings, and although the spiritualistic press still maintained that he had "the gift," yet the quality of his mediumship was such that "right-minded spiritualists were warned against him" (*Light*, 1921, p. 417). In 1922, however, he was still giving séances until apparently he found more lucrative employment, which ended disastrously before the Surrey Quarter Sessions on 2nd January, 1923, when he was sentenced to nine months with hard labour for burglary on 25th October and 28th November, 1922. Very soon after Munnings came out of prison, he went back to spiritualism. Sir Arthur Conan Doyle, discussing Munnings with the journalist Mr. Moseley (*John Bull*), who was to have sittings, wrote that "these things are on a low plane, but I believe the man is a very strong physical medium."<sup>1</sup>

Mr. Moseley was not impressed by the performance, and wrote an unfavourable account of his impressions. This publicity, however, was building up a fresh clientèle for Munnings, and on 28th June, 1924, *Light* appeared with the headline on the cover, "Broadcasting Spirit Voices." This experiment was devised by Mr. R. H. Saunders, who wished to "broadcast the direct voices of spirits, in bright light." "Sir William Crookes" and "Sir William Preece" volunteered their hearty co-operation (*Light*, 1924, p. 403), and about 250 persons were present on 24th July, 1924, for the demonstration. The name of the medium had apparently been suppressed until the end of the meeting, and then some must have been surprised to find it was Munnings, "one of the strongest voice mediums we have," according to Mr. Saunders. This advertisement brought many clients to Mr. Munnings, and we find Mr. Dennis Bradley devoting Chapter XIV. of *The Wisdom of the Gods* to the same medium. His conclusion was that "F. T. Munnings is a very powerful voice medium" (p. 141), although "there was an absolute scarcity of actual evidence and of personal identity" (p. 140).

In March, 1926, Mr. Munnings was still giving sittings. But unluckily for him, owing to a burnt-out fuse, which confused a sitter as to whether a switch was on or off, the light went up in the middle of a séance and revealed Mr. Munnings.

<sup>1</sup> S. Moseley, *The Mysterious Medium*, London (1924), p. 81.

with an extension device for the trumpet and an angle piece to his mouth. This proved too much, and Dr. Wallace, Sir A. C. Doyle, Mr. Bradley and Mr. Saunders wrote a joint letter to *Light* (13th March, 1926, p. 125) warning the public, although they stated that they knew "of cases where the psychic result has been beyond suspicion."

### NOTES ON PERIODICALS.

THE *Revue Métapsychique* for January-February has a long appeal from the Committee relative to the projects and aims in the research work of the Institute in Paris. Prof. Richet contributes an article on the alleged cryptesthesia of the subject Schermann, as related in the book by Prof. Fischer of Prague in 1924.<sup>1</sup> Prof. Richet thinks that the cryptesthesia of Schermann is established in an irreproachable manner, and in the same number of the *Revue* M. Sudre reviews Prof. Fischer's book in some detail. Dr. Osty, in the same issue, has a lengthy and interesting account of M. Pascal Forthuny's [Georges Cochet] public séances for clairvoyant descriptions, which can be compared with those which have become so familiar with English mediums.

The *Journal* of the A.S.P.R. for February has a further discussion of the alleged supernormal faculties of M. Forthuny from the pen of M. René Sudre, and Mr. Bird has a note upon the Cazzamalli experiments, giving the opinion of Alexandro Tosi that the results are valueless. In his criticism of Tosi Mr. Bird neatly sums up the controversy, but we can hardly assent to his judgment that unless independent experiments give negative results Cazzamalli's results must be tentatively accepted.

In the same issue Mr. Price narrates a story of a poltergeist which was apparently at work nearly thirty years ago, and also an account of a case dealing with what is termed "Pseudo-psychic manifestations due to self-induced hysteria." The case is of little importance to psychical researchers, and the attitude of the subject herself renders any successful treatment difficult to initiate.

The issue of the same *Journal* for March has an article by M. Sudre on the Rôle of Prosopopoesis<sup>2</sup> in Psychical Research, in

<sup>1</sup> *Experimente mit Raphael Schermann*. . . (Berlin u. Wien, 1924.) Cf. Dr. W. Prince's note on this subject in the *Journal* [A.S.P.R., 1924, xviii pp. 537-561.

<sup>2</sup> Prosopopoesis is M. Sudre's name for changes of personality.



which he emphasises the points raised in his recently published *Introduction à la Métapsychique Humaine*, which compel him to state that "the analysis of messages from the dead prevents absolutely our believing their alleged origin."

Mr. Price, in the same number, contributes a characteristic account of a sitting with the slate-writing medium, Mrs. Laura A. Pruden, of Cincinnati. The record is valuable, as it illustrates forcibly the chaotic condition of certain branches of psychical research, and the ease with which any person claiming supernatural powers may attract attention, and reap much material benefit as well. The writer tells us that Mrs. Pruden was induced to come to England to exhibit her powers to "a few of the leading psychists" in the "Old Country," amongst whom he mentions Sir A. C. Doyle, Mr. Hewat M'Kenzie and Mr. Swaffer.

This medium appears to possess so great a contempt for her sitters that she expects them to submit to conditions, which, if Mr. Price had not described them, we would have believed impossible. She sits *alone and uncontrolled* at one end of a table, the legs of which are swathed with cloth material down to the floor *except on her side*. She sits *back* to the light, and her *arms, legs and feet* are *entirely invisible* to the sitters. *She* holds the slates under the table, presumably with both hands (Mr. Price does not tell us), and the "phenomenon" consists of messages on the slates and "answers" to questions written by the sitters on billets placed under the table. Mr. Price concludes that "it would be unfair to pass an opinion as to the abnormality or otherwise of the phenomena" that were produced.<sup>1</sup>

The same issue contains an interesting survey of the early days of the Schneider mediumship by Commander Kogelnik of Braunau am Inn, who has been in touch with the family for some years. In his observations on Kogelnik's] article, Mr. J. M. Bird tries to

<sup>1</sup> The psychological effects of this medium and her performances upon her sitters seems to be peculiar. For in the sitting described above the "phenomena" either were due to the most arrant fraud or were supernormal. To describe messages produced without the aid of human hands as "abnormally" produced is an expression difficult to understand. Similarly, her exhibitions in America aroused great astonishment. Sir A. C. Doyle described her as certainly one of the great mediums of the world (*Our Second American Adventure*, p. 44); and Mr. Bird declared that if she is a fraud, then there is absolutely no sense in believing anything creditable about any member of the human race (J. M. Bird, *My Psychic Adventures*, London, 1924, p. 280).

link up the incipient stages of the Schneider mediumship with those in other mediumships, and finds points of parallelism with them. In particular he discusses certain aspects of the Margery mediumship, but he appears to forget that similarity in phenomena is by no means evidence for their supernormal character, and often rather the reverse. Similarly the importance that he attaches to "clairvoyant descriptions" during sittings for physical phenomena appears inexplicable, unless we assume that he possesses good evidence that such descriptions are, in one sense at least, "veridical," and have been checked by control experiments.

The *Zeitschrift für Parapsychologie* for March has a concluding portion of the translation of Prof. Cazzamalli's experiments, and also an article by Prof. Blacher of Riga on an evidential case of appports. From the account of the phenomena provided by the author the case appears far from evidential, and it is remarkable how writers on supernormal phenomena neglect essential details in their descriptive narratives, which make their contributions worthless from the scientific point of view.

In the same issue are published further notes by Buchner and Kröner on the Moll trial, and in addition an open letter by the latter to the Director of Police, Berlin, on the value of parapsychological phenomena in criminal investigations.

The *Journal of Abnormal and Social Psychology* for January has the report of the Committee which was formed to award \$5000 to any person producing physical phenomena under the conditions prescribed by the Committee. These conditions, which seemed to imply detailed knowledge on the part of the Committee of the laws underlying supernormal phenomena, proved unacceptable, and from the report it would appear that neither the award nor the Committee offering it were considered seriously by any responsible person, replies being mostly received from psychopathic individuals, and in two cases from actual lunatics.

The first number of the new *Journal* issued in connection with the recently-formed British Institute of Philosophical Studies is entitled the *Journal of Philosophical Studies*, and comprises a number of papers by various writers. The aim of the *Journal* is to provide material of interest to students of philosophy, while at the same time to avoid a preponderance of articles intelligible only to the expert. It hopes to foster the growth of a more widely diffused philosophical temper; to publish articles which

may stimulate the beginner to study more original sources; and to survey foreign philosophical literature, both in book and periodical form.

The *Morning Post* has recently published<sup>1</sup> a series of articles upon "Spiritualism and the Church," in which a correspondent of the newspaper has collaborated with Dr. Percy Dearmer in discussing the influence of the spiritualistic movement on orthodox religion. The basis of the discussion is the undoubted fact that large numbers of people are forsaking the churches and following the teachings of spiritualism, and that therefore there must be some good grounds for this new movement in relation to the religious needs of our time. Some attempt is made, therefore, to describe Spiritualism and Spiritualists, and to throw some light upon their methods and arguments. Dr. Dearmer's treatment of the subject is highly sympathetic, and in his examination of the movement his charity leads him to omit the other side of the picture. But although perhaps he is not fully alive to the darker and more secret history of spiritualistic activity, he is fully conscious of the need of the scientific method, and in his discussion of the necessity of evidence he contributes a glowing appreciation of the difficult work of the S.P.R.

The Society, he says, "stands purely for the belief in the value of experimental science. It is disliked by many spiritualists (though not, I should imagine, by the wisest), because of its extremely critical methods, for it has often investigated some alleged phenomenon and issued a report with a negative conclusion." Proceeding, Dr. Dearmer discusses the meaning of proof, and continues: "It was an early work of the S.P.R. to establish canons of evidence of a strictness never known before. Every possibility of human error has to be eliminated; and the mere unsupported evidence of one person that he saw a thing is regarded as of no importance whatever. Collective evidence is of more value; and it was by such collective evidence, duly signed, and supported by the evidence of contingent events, that one of the earliest investigations was made—that which produced the first report on "Phantasms of the Living."

E. J. D.

<sup>1</sup> March 25-27, 29-31; April 1, 3, 5-8.

## REVIEW.

*Introduction à la Métaphysique.* By RENE SUDRE. Paris, Payot, 1926. Pp. 447.

THREE-FOURTHS of this book consist of a rapid, but clear, well-written and well-arranged survey of the whole field of psychical research, which is open only to the criticism that M. Sudre does not sufficiently warn his readers that a large portion of what he accepts as fact has actually been disputed, and does not seem to mind building elaborate theories on somewhat doubtful foundations. The fourth part is a resolute attempt to deal with the philosophic problems raised by a wholesale acceptance of everything supernatural that has been alleged, and to construct out of it something like a general theory of facts; and it is clearly to this part of his work that M. Sudre attaches most importance. Here he is always ingenious and stimulating, whether he carries conviction or not.

The spiritist interpretation of this phenomena he opposes, putting his objections forcibly, and sometimes exaggerating. It is, for example, too much to say that the spiritistic form which the phenomena take is merely a result of training (p. 340): it seems to occur quite spontaneously, and should not be merely put aside. Again, too much should not be made of the incompleteness and triviality of the "spirit" messages while our methods of communication are so rudimentary and defective: for on any hypothesis the obstacles must be enormous, and have only been very partially overcome. Philosophically the problem is that of intercommunication between two psychologically diverse universes or modes of being, and this would naturally involve abnormality both in the communicator and the medium, and possibly also in the sitter. With such conditions, the wonder is that anything that can be recognised as evidential ever gets through at all; yet the evidence of spirit-identity, though far from adequate, is at all events good enough and abundant enough to render impersonation by the medium's unconscious mind (or by devils!) a somewhat violent hypothesis. No doubt there is impersonation, but it is not infrequently suggestive of an effort to *select* (often very cleverly) from the contents of the medium's and the sitter's minds material that will convey the impression of a third intelligence; and this selection is *not* accounted for by tracing the



material to its sources. It is possible that the difficulty of getting through material not in a living mind is so great that such impersonation by selection may be the best a "spirit" can do; and if it thereby conveys a true impression of its personality, it should not be accused of fraud. Lastly, M. Sudre should not argue that because the spiritist interpretation is not the only one, is not "cogent," and does not appeal to all, it is false. For logically the evidence may not at present warrant decision in favour of anything. Also all the theories that have been suggested so far may be partly true and partly false, and, quite probably, the "psychical phenomena" now grouped together may turn out to be so complex and heterogeneous that no single explanation will cover them all.

Nor is it difficult to show that M. Sudre's own theory that living minds possess "metapsychic" powers enabling them to communicate telepathically, to produce telekinetic and teleplastic effects, and to tap the memories of the dead, involves serious difficulties. He has to explain the phantoms seen by the dying as teleplastic fabrications by the latter (p. 357). He derives the supernormal knowledge of sensitives and clairvoyants from the minds not only of the living, but also of the dead (p. 373): yet he will not admit that these surviving memories attest the survival of the departed; they do not form living personalities, but are merely exploited and moulded into impersonations of the defunct (pp. 375, 394). Surely unowned memories, which survive the mind that harboured them, and can be (unconsciously) picked up by living minds, are new to psychological science, and would endow every mind with potential omniscience. But not, according to M. Sudre, with immortality. For in spite of its telepathy, telergy and teleplasty, the soul is tied to the fortunes of the body, as a mere dependency; it cannot transcend the biological sphere. But with such supernormal endowments it would seem more plausible to conceive it as creating both its body and its material world, in idealistic fashion. Lastly, with a boldness that does credit to his logic, he is willing to accept the occurrence of successful predictions as positive proof of the illusoriness of time and freedom and of the reality of an "eternal present." This deduction seems to him (p. 384) to demand merely the sacrifice of a metaphysical theory of M. Bergson's: he hardly realizes that with our immediate experience of the lapse of time would have

to go our consciousness of change and novelty, and a characteristic and all-pervasive feature in our whole reality. Surely before we concede all this to the alleged facts of prophecy, we should have to scrutinize our "facts," and to render them far more unequivocal and plentiful. It would have to be shown that these prophecies were not of the nature of intelligent anticipations, or warnings, or of the sort that bring about their own fulfilment. Lastly, even if they could not all be explained away, they would only conduct us to the conclusion that our experience was radically contradictory, because, of course, they would not *abolish* our experiences of change, freedom and novelty.

Nevertheless, there is plenty of room in psychical research both for the spiritist and for M. Sudre. What is needed at present is a good supply of working hypotheses wherewith to explore a very anomalous region of phenomena, and, perhaps even more, an unremitting endeavour to render both the observation and the recording of the "facts" as complete and trustworthy as is possible.

F. C. S. SCHILLER.

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## CORRESPONDENCE.

### I.

*To the Editor of THE JOURNAL OF THE S.P.R.*

264 LEXINGTON AVE.,

NEW YORK, *February 11, 1926.*

MADAM,—I have been most interested in the account by F. E. Leaning, *Journal* for December, 1925, of further hypnagogic phenomena. In particular, the report, No. VI, from Professor Newbold, I find very suggestive, and possibly of greater import than might at first appear. No one imagines Professor Newbold to be deceived by his imagination, accustomed as he is to strict observation and analysis. It is therefore, most suggestive that he, in catching glimpses of what he took to be the convolutions of his own brain and the giant star-shaped cells of the nervous system, saw them aglow with light. The moment he became interested consciously, it is to be recalled, and excited by his experience, "instantly all disappeared."

On reading the account, at once there flashed into my mind the familiar fact that even private psychics, who know nothing of the

technical terminology of our subject, have frequently had reference to themselves as lights or as embodying some sort of special light. I find, in my own investigations, that each psychic has a tendency to turn to one side when "listening" for messages, and in the cases of Mrs. Chenoweth [Soule], Mrs. Sanders ["Salter"], Mrs. Chamberlaine, and Mrs. Osborne-Leonard, the impressions seem to approach from the right side, if one may judge by the turn of the head and the attention toward that direction. It occurs to me that the psychic "light" may be some such light as Professor Newbold's vision caught, and it may affect one lobe of the brain more than the other. As the psychics I mention are right-handed, their psychic work may thus be addressed, so to speak, to the less used half of the brain. It is quite in keeping that the light disappeared when the consciousness became aware of it, for these psychics work best when the consciousness is at a minimum, so far as their ordinary senses are concerned.

Will anyone who is acquainted with one or more left-handed psychics observe and report on the question as to whether such psychics appear to gather their clairvoyant and general clair-sensory experiences from their attention toward the right or the left side of the body?

I have seen in one case with a right-handed private psychic, Mrs. Sanders, most interesting supernormal light effects on the photographic film, in a private experiment for psychic photography, and these effects were massed to the right of the psychic and slightly above the level of the cranium. The illumination, that is to say, whether from or toward the psychic's cranium, was on the same side as the right lobe of the brain. Such matters are, if not physical phenomena, at least physical concomitants of mediumship and need our attention and observations.

GERTRUDE O. TUBBY.

*P.S.*—Just after I had written you on the 11th, I ran across Dr. Hodgson's summary of points about "light" from his Piper records, in *Proc.* XXIII. Part LVIII, p. 147. I am sorry not to have referred to it in my comment.

## II.

*To the Editor of THE JOURNAL OF THE S.P.R.*

14.2.26.

MADAM,—As a genealogist I wonder that information under that head has never (to my knowledge) been used as a proof of identity.

For instance, I am interested in a certain John Jones—a man eminent in a minor way about a century ago. Nowhere can I get a hint of where he came from by which I can try to trace his parentage. Yet the information probably *exists* and given a lead could be verified. Now, if John Jones would tell us where he was born, his parents' Christian names and his wife's surname, and these were proved correct it would be an exceptional case of identification since it can hardly be alleged that all the parish registers and will registries could be clairvoyantly examined by any incarnate subliminal mind.

B. G. BOUWENS.

## SUPPLEMENTARY LIBRARY CATALOGUE.

*Books added to the Library since the last list, Journal,  
March, 1925.*

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\* Presented by the Publisher.

\*\* Presented by the Author.

† Presented by a Member.



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\* Presented by the Publisher.

\*\* Presented by the Author.

† Presented by a Member.

# NOTICES.

## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Wednesday, June 2nd, 1926, at 5.30 p.m.

## PRIVATE MEETING OF THE SOCIETY.

A PRIVATE MEETING OF THE SOCIETY will be held at the Society's House, 31 Tavistock Square, London, W.C. 1, on Wednesday, June 2nd, 1926, at 8.30 p.m., when a paper entitled "The Psychology of Plotinus, and its Interest to the Student of Psychical Research" will be read by Mr. G. W. LAMBERT.

## NOTICE TO MEMBERS OF THE SOCIETY RESIDING IN CANADA AND THE UNITED STATES OF AMERICA.

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## PRESIDENTIAL ADDRESSES

TO THE

## SOCIETY FOR PSYCHICAL RESEARCH

1882—1911

BY

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JUNE 1926.

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# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING.*

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A

PRIVATE MEETING OF THE SOCIETY

WILL BE HELD AT

The British Medical Association House,

19B TAVISTOCK SQUARE, LONDON, W.C. 1,

IN THE HASTINGS HALL

*On THURSDAY, JULY 15th, 1926, at 5 p.m.*

WHEN A PAPER ON CROSS-CORRESPONDENCES, ENTITLED

“One Crowded Hour of Glorious Life,”

WILL BE READ BY

MR. J. G. PIDDINGTON.

---

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

## NEW MEMBERS.

Bedell, B. H., 76 Park Mansions, Knightsbridge, London, S.W. 1.  
Foulds, H., Littlecombe, Caterham Valley, Surrey.

Hayward, Lieut.-Col. W. D., M.B., 50 St. Petersburg Place,  
London, W. 2.

Kendrick, Mrs., 171 Central Park West, New York City, U.S.A.

Lowman, William M., 805 N. Lincoln Avenue, Hastings,  
Nebraska, U.S.A.

Romanes, F. J., The Brick House, Dutton Hill, Dunmow, Essex.

Vaughan, E. L., 8 Arlington Road, Eastbourne.

Vinton, Warren J., 16A John Street, Adelphi, London, W.C. 2.

Voss, Dr. Vivian, Dept. of Physics, Transvaal University College,  
Pretoria, S. Africa.

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## MEETING OF THE COUNCIL.

THE 228th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, June 2nd, 1926, at 5.30 p.m., MRS. HENRY SIDGWICK in the chair. There were also present: Mr. W. R. Bousfield, Mr. W. H. Salter, Mrs. W. H. Salter, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Nine new Members were elected. Their names and addresses are given above.

Mr. E. J. Dingwall was re-appointed Research Officer for the year.

The Monthly Accounts for April and May, 1926, were presented.

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## PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 86th Private Meeting for Members and Associates was held in the Rooms of the Society, 31 Tavistock Square, W.C., on Wednesday, June 2nd, 1926, at 8.30 p.m., SIR LAWRENCE JONES, Bart., in the chair.

MR. G. W. LAMBERT read a paper on "The Psychology of Plotinus and its Interest to the Student of Psychological Research,"

which will, it is hoped, be published later in the *Proceedings*. An interesting discussion followed, in which Professor E. R. Dodds, Sir Oliver Lodge, Mr. G. R. S. Mead, and others took part.

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#### SIXTH INTERNATIONAL CONGRESS OF PHILOSOPHY.

WE have received from Dr. Nicholas Murray Butler, who is a Corresponding Member of the Society, an invitation "to participate in the Sixth International Congress of Philosophy to be held in the United States of America, at Harvard University, Cambridge, Massachusetts, September 13th to 17th, 1926."

A Programme of the Congress, giving details as to Membership, arrangements for hospitality, etc., can be seen at the Society's Rooms.

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#### A REQUEST FOR ASSISTANCE.

THE experiments devised by Miss I. Jephson and alluded to in the Annual Report of the Council for 1925 (*Journal*, Feb. 1926, p. 19) appear to offer a prospect of obtaining some useful data regarding alleged supernormal processes.

In order to extend these observations Members and Associates of the Society are asked to co-operate in obtaining the required data, the value of which will largely depend upon the quantity submitted. The experiments can be done at home and will take but a short time, requiring for their execution neither skill nor previous knowledge of the subject.

Will those Members and Associates who wish to assist notify the Research Officer in the first instance, who will thereupon forward the necessary instructions?

---

#### CORRESPONDENCE.

##### I. CONCERNING "A SERIES OF SITTINGS WITH MR. GEORGE VALIANTINE." <sup>1</sup>

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—I should like to comment upon one or two statements made by Una, Lady Troubridge, in her Report upon Valiantine's

<sup>1</sup> See *Proc. S.P.R.*, Vol. 36, pp. 52-77.



alleged trumpet phenomena. It will be remembered that the investigation conducted by the *Scientific American* Committee was entirely unfavourable to the claims of this medium, and the conclusion arrived at was that fraud would account for all the phenomena we then witnessed. I was a member of that Committee, and I wish to state that we have seen no good reason to change our opinions since then—notwithstanding Mr. Bradley's vitriolic attack, in his *Towards the Stars*. In our estimation, fraud was clearly proved on those occasions; and the general tone of Mr. Bradley's writing—hysterical and high-strung as it is—does not serve to inspire confidence in his readers, or to justify any change of opinion on our part. Lady Troubridge, however, is evidently a cool-headed and careful investigator, and what she says must be given due weight. It is unfortunate, therefore, that on the only occasion when she thought she heard the medium's voice at the same time as the "independent" voice, other sitters in the circle failed to do so, and that when they thought they heard the same thing, *she* failed to remark it! In view of the mass of negative evidence accumulated, I think the simplest explanation of this isolated instance is—either that Lady Troubridge was mistaken in her observation, or that she mistook the voice of some *other* member of the circle for that of Valiantine's, on this occasion. Lady Troubridge does not seem to realise the fact that it is the easiest thing in the world for a fraudulent medium to produce a 'voice' at a considerable distance from his seat, and to speak *from* it the next instant. When the medium is speaking through the trumpet, the voice issues from the *other end* of the trumpet, and, if he is leaning forward at the time, the voice is (correctly) located, in the dark, at least four or five feet from his chair. Then, if he merely removes his mouth from the horn, turns his head sideways—at the same moment sitting upright again—his natural voice is heard to speak from his chair, *i.e.* four or five feet from the "independent" voice—and practically instantaneously—or a second later. If the trumpet be directed towards the ceiling, the "independent" voice will seem to be *there*; if to the right or left of the circle, it will be heard *there*, and so on. But the medium can immediately speak from his own chair at any time—since the *origin* of the voice *is* there.

Bearing these facts in mind, and taking into consideration the very dubious nature of the evidence obtained by the *S.P.R.*

investigators; and remembering, also, the extremely negative results of our own sittings—in which fraud was clearly proved—I think that any fair-minded critic may conclude that Valiantine's phenomena are easily explicable, and that fraud alone will serve to account for all the alleged manifestations produced through his "mediumship."

HEREWARD CARRINGTON.

NOTE.—As to the trumpet-sitting given in the *light*: the medium obviously sat with his back to the window to make direct and prolonged observation of his face more difficult. The faintest sounds are caught up and magnified by a trumpet, held in the position indicated. I myself can carry on a prolonged, whispered conversation, with my lips tightly closed, which can be heard very clearly in the trumpet, when held in this position; and all the trumpet mediums I have ever seen, who gave "day-light" séances, clearly employed this method. I can see no reason to think that Valiantine did otherwise.

H. C.

REPLY BY LADY TROUBRIDGE.

I agree with almost everything that Mr. Carrington says. It all comes down to the fact, which has been obvious from the first, that under the conditions imposed by Mr. Bradley—total darkness, no control of the medium and a general atmosphere of antagonism to any "tests" being required—it becomes quite impossible for any serious investigator to do useful work or to form an opinion worth recording of the *physical* aspects of the phenomena.

As regards the psychic aspects much the same applies, since Mr. Bradley introduces his sitters by name; in many cases there are preliminary dinner-parties at which the medium is introduced to all the company and is able, should he wish it, to glean such information as Mr. Bradley and his household may have failed to supply. I am not for a moment suggesting that Mr. Bradley would intentionally prime the medium, but merely that the latter's position as a guest in a household including Mr. and Mrs. Bradley, their son and servants, *and* a younger son of eight years old, offers unlimited opportunities for the acquisition of useful data anent prospective sitters—especially where the hosts are convinced spiritists, who would *scorn* discretion!

In making our record of the dark séances M. R. H. and I were careful merely to state, as far as possible, actual happenings as they struck us; pronouncement as to their mode of production was out of the question. For instance, I recorded that on one occasion I heard a "trumpet voice" speak at the same time as the medium. I also duly recorded that on that occasion no one corroborated my impression, and left the reader the option of interpreting the happening to his taste!

The same obtains all through the record. Mr. Carrington, however, is wrong in suggesting that I mistook another voice for Valiantine's; that I did not do so I am quite certain; Valiantine was too near me, and his voice and accent too individual for such error to be possible. Again, he is wrong in thinking that I do not realise that by leaning forward and speaking through the trumpet a medium can produce a voice at a considerable distance. That is undeniable, but I still think that in some instances the distance at which the voice spoke would exceed that to be obtained in the way Mr. Carrington suggests, unless the medium was in possession of some extension-tube or attachment connecting him with the trumpet.

All this, however, is and must remain pure hypothesis, since none of us is in a position to know whether the medium was or was not stuffed with paraphernalia!

As regards the *mental* or psychic content of the utterances we are exactly in the same position. Nothing was given at our S.P.R. sittings that could not easily have been ascertained by the medium making a few enquiries, while we have no proof that he did so. The definite *mistakes* made, however, such as Mrs. *Eastman* (pseudonym) expressing affection for me, *Alfred Herwood* (pseudonym) claiming acquaintance with M. R. H., our being still at Sterling Street, are more suggestive of a medium's natural lapses and mistakes than of a succession of errors on the part of communicators, and the "Valiantine" Feda, with her Yankee accent and vocabulary, her terrible blunder *re* Miss Walker, and her calling me "Lady Troubridge," is so utterly unlike the genuine "Feda" in every respect that no one who used an ounce of judgment could find any connexion between the two.

*Re* the daylight sittings, Mr. Carrington's explanations of why the medium sat with his back to the light, and regarding the reason for the reversed position of the trumpet, are naturally

those which occurred to us. There remains only the question as to *conversation* with the lips "tightly closed." Mr. Carrington says he can achieve this, and in that case there is no need to seek a supernormal explanation, but I am bound in honesty to say that neither Miss Radclyffe-Hall nor I can do it, in spite of repeated efforts; the lips do show movement at some consonants. But on the other hand we have no practice in such forms of camouflage, and if this is the method employed by Valiantine, it may safely be assumed that he has worked to perfect it.

To sum up: the obvious and flagrant inaccuracies contained in the utterances, which put them entirely "out of court" as genuine psychic communications, justify the deepest suspicion regarding the means employed in their production, but the fact remains that, thanks to the restrictions on investigation imposed by Mr. Bradley, we are none of us in a position to go beyond supposition.

UNA VINCENZO TROUBRIDGE.

## II. CONCERNING THE DISCUSSION ON MR. SOAL'S REPORT.

### *To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—In connexion with Mr. Soal's Report on his sittings with Mrs. Cooper and the discussion on it in the April issue of the *Journal* (Vol. XXIII, p. 55 ff.), I should like to suggest that it is unscientific to assume that John Ferguson and Dr. Phinuit are fictitious personalities, because they have never been identified. It is quite as unjustifiable an assumption as it would be to assert definitely that they are *not* fictitious personalities.

About three years ago the first name of an airman was given to me with detailed description and various particulars at a sitting with Mrs. Osborn Leonard. I might have (erroneously) considered this as referring to a fictitious personality, as I could recognise none of the statements made; my only clue was the name of the city of Manchester, which I remembered was the post-mark of a letter recently received from a stranger. With this clue I was able to trace the airman, of whose existence I had no previous knowledge. This experience has convinced me that we have no right to conclude that because we cannot identify a description it is fair to regard it as fictitious.

There is another point on which I would like to comment.



Mr. Soal says that had Davis turned out to be really dead the communication would have been regarded as "*fairly* good evidence" for his continued survival. Some of the contents of the communication seem to have been derived telepathically from the sitter, but several incidents were unknown to him, so the source can only be traced to the living personality of Gordon Davis.

These particulars therefore afford "*fairly* good" evidence of the *survival* of Gordon Davis; they indicate that in some way (at present unexplained), Gordon Davis, alive in the flesh, was the source of the part of the communication which dealt with matters unknown to Mr. Soal.

Whether Davis was in the body or out of the body, the evidence justified the conclusion that he survived. What it does not justify—and would not justify if he had died—is the conclusion that he was intentionally and consciously communicating; in this connexion the case is valuable. It is not unique in character, but it affords a useful reminder that mediumistic communications which give correct particulars about a deceased person do not necessarily imply that this person is *consciously* the source; whether that is so or not can only be discovered by the character of the communication.

H. A. DALLAS.

[*Note*.—With regard to Dr. Phinuit it must be borne in mind that he did at various times volunteer statements about himself and his life on earth, which—so far as they were verifiable—appear to have been untrue. For some account of the matter, see Dr. Hodgson's "*Observations of Certain Phenomena of Trance*," *Proc. S.P.R.*, Vol. VIII, pp. 50-58.—*Ed.*]

#### NOTES ON PERIODICALS.

THE *Zeitschrift für Parapsychologie* for April has a discussion by Baron von Schrenck-Notzing of the series of sittings with Willy Schneider that were undertaken by the Society in the winter of 1924. He compares the results with those obtained elsewhere, but complains that the report in certain places omits details essential to a proper understanding of the conditions. It appears that Baron von Schrenck has confused the *gauze fence* described on p. 5 of the Report (*Proc. S.P.R.*, Pt. 97) with the *gauze cage*.

described on p. 8. Thus when he surmises that at 10.26 p.m. on Dec. 2, 1924, the tambourine must have executed a high curve before falling on to the ottoman, it would seem that he fails to grasp the fact that at this sitting the *fence* was employed and that this, being a three-sided structure, offered no impediment to the fall of the tambourine directly from the table on to the ottoman.

In the same issue Mr. R. Lambert, of Stuttgart, has a useful summary of Mr. Soal's paper recently published in the *Proceedings*, and there are a number of smaller articles, including a brief account of the position of oecultism in Greece by Dr. A. Tanagra of Athens; a short paper on Occultism, Science and Religion, by Dr Seitz; and an account of a case of dissociation in a child of 13, which has some interest as throwing light upon certain psychological aspects of adolescence.

The *Zeitschrift für Parapsychologie* for May has an interesting discussion, by Dr. Klee, of the twisting, matting and knotting of horses' tails and manes as reported in various countries, sometimes in connexion with poltergeist cases. These phenomena both with horses and other animals have been noticed from at least the thirteenth century, the knots being usually attributed to spirits or to

"that very Mab  
that plats the manes of horses in the night"  
(*Romeo and Juliet*, i. 4).<sup>1</sup>

Dr. Klee examines the evidence and sums up the conclusions that can be drawn from it. He hopes that owners of horses will make careful investigations when manes and tails are found knotted, in the hope that a satisfactory solution may be found.

The *Zeitschrift für kritischen Okkultismus* (Bd. 1, Heft 3) has an admirable and critical paper by Dr. Moll of Berlin upon the "Clairvoyant" Ludwig Kahn and his investigators. Dr. Moll comes to the conclusion that this medium produces his effects through normal means, and he points out how evidence of this can be seen in the reports of the Parisian investigators themselves (see *Revue Métapsychique*, 1925, 65-79, 132-143). He reveals the fact (which has been known for some time by the Society) that

<sup>1</sup> Cf. *Lear* ii. 3: "I'll elf all my hair in knots," and the stable phenomena reported in the Antigoniish Case (*J.A.S.P.R.*, Aug. 1922, 428; and the Neuville Case (*Ann. d. Sciences psychiques*, 1906, 523-527).

Ludwig Kahn is none other than the "Professor Akyldar or Akldar" whose sandwich-men were parading Regent St., London, in 1920. It has been remarked by students of Kahn's phenomena that there is a decided resemblance between them and those produced by the American medium, Bert Reese. The normal character of Reese's phenomena is upheld by critical and informed persons who have had experience of them, and thus it seems natural to regard with grave suspicion the phenomena produced by the medium Kahn, and to regret the ready acceptance of his claims by the Parisian enquirers. Dr. Moll supplies a startling supplement to these conjectures in revealing the fact that Kahn himself was actually associated with Reese (or Rees as he puts it) in Memphis (U.S.A.) about 1888. This fact, coupled with the additional statement that Kahn was acquainted with Reese's claims as a thought-reader, seems to supply some good evidence for the supposition that Kahn's methods are those of Reese, and that therefore the *modus operandi* is, in some respects at least, identical.

Dr. Moll, in his criticism of the case, shows that he is not fully conversant with Reese's methods, although his remarks exhibit a singular acuteness in the appreciation of detail. Thus he fully realises that when Kahn insists on touching one of the billets, there is an exchange possible, and he points out how the method of holding the billets facilitates the manœuvres. Similarly he ridicules the idea that Kahn uses several billets to make his work harder, and points out how this employment of *several* billets serves the purposes of trickery, whereas by using one only, substitution might be more difficult. In conclusion, Dr. Moll complains with some justice that the records are without scientific value, and closes on the note that the case is a good illustration of the oft-repeated errors of investigators of occult phenomena.<sup>1</sup>

<sup>1</sup> For purposes of historical interest, I add here a short list of those references to Kahn with which I am acquainted:—M. Schottelius, *Ein Hellseher* (Jour. f. Psychol. und Neurologie, 1913, xx., 236-252): *Ein Hellseher II.* (*Ib.*, 1914, xxi., 31-34): H. Henning, *Experimente zur Technik des Hellseher* (*Ib.*, 1914-15, xxi., 68-76): M. Schottelius, *Un clairvoyant* (Annales d. sci. psy., 1914, 65-71): T., T. *Ein menschlicher Rätsel* (Psych. Studien, 1914, xli., 81-83): R. Meyer, *Beitrag zur Kritik des Hellsehens . . .* (Berl. klin. Woch., 8 Juni, 1914, Nr. 23, pp. 1074-1079; and the same author's *Die "Hellseher," ihre Tricks und ihre Opfer* (*Ib.*, 1914, Nr. 32, pp. 1521-1523), in which he describes Reese's methods and compares him with Kahn): E. W. Dobberkau, *Die Psychologie des Hellsehers* Ludwig H. (*Ib.*, 1915,

The same issue of the *Zeitschrift* has a paper by Albert Hofmann on Volitional Energy which may be found to be of interest to those who have followed the rather melancholy history of the search for human "radiations," and also a curious account of the levitation of a fakir, submitted to and here printed by Count Perovsky-Petrovo-Solovovo. The evidence is somewhat weakened by certain facts fully discussed by the Count, but we are rather surprised at the Count's statement that in the whole literature of psychical research he can find no unquestionable (*unzweideutig*) example of true levitation. In one sense this is, perhaps, true, but there would seem to be modern instances which are far better supported evidentially than travellers' tales of fakir levitation.<sup>1</sup>

In the same number Count Klinckowstroem has some interesting notes on "telepathic" cases as seen in the earlier literature and also a note on the imitation moulds of hands recently made by Sir Arthur Keith, but without appreciating the differences between these and those produced by the medium Kluski.

The issues of *L'Opinion* for March 27 and April 3 have articles by Paul Heuzé on thought-transference with special reference to the travelling "telepathists" of the Donato-Pickman type. He intends to publish the substance of a series of conversations he has had with these showmen concerning their relations with scientific men. Thus Pickman is said to have told him how he deceived Professor Richet, and as to Lombroso, he declared: "In the whole course of my career I have never seen such a sucker (*gobeur*). Whenever a practical joker told him a story, he quickly made a note of it and there!—Observation number 4613!"

xlii., 136-138): K. T. Oesterreich, *Psychologische Bemerkungen zu dem von Max Schottelius publizierten Fall eines "Hellseher"* (Jour. f. Psychol. und Neurologie, 1916, xxii., 76-83): M. Hopp, *Ueber Hellsehen* (Berlin, 1916), Reese, pp. 130-144: H. Henning, *Die Entlarvung des Hellseher* (J. f. Psychol. u. Neurol. 1917-18, xxiii., 47-54): M. Schottelius, *Zur Kritik des Hellsehens* (Ib. 1918, xxiv., 166-168): R. Tischner, *Ueber Hellsehen* (Psych. Studien, 1918, xlv., 80-84): P. Süner, *Herr Dr. Moll und die Aufklärung* (Ib., 1924, li., 180-181): E. Osty, *Un homme doué de connaissance paranormale* (Rev. Métap., 1925, 65-79; 132-143 [Eng. Trans. in Jour. A.S.P.R., 1925, xix., 545-570, and Ger. Trans. by Tischner in Psych. Studien, 1925, lii., 582-596; 625-635]). Cf. also the account of Reese by Birnbaum in the *Ztschr. f. Psychotherapie und med. Psychol.*, 1924. viii., 368 seq.

<sup>1</sup> Cf. Sir W. Crookes, *Researches*, etc. (1874), p. 90, and C. M. Davies, *Mystic London* (London, 1875), p. 359.



In the issues for April 10, 17, 24, M. Paul Heuzé continues his observations on thought-transmission and deals mainly with codes of various kinds. He considers that all telepathic performances on the stage are due to normal methods, and he even extends this hypothesis of wholesale imposition to the work of the ordinary physical mediums.

The organ of the recently formed "National Laboratory of Psychical Research," which occupies the top floor of the new premises of the London Spiritualist Alliance, is entitled the *British Journal of Psychical Research*, and the first number is dated May-June, 1926. Mr. Price has reprinted part of some of his recent contributions to the American S.P.R.'s *Journal* and also contributes "A plea for accuracy" in which he describes a recent case of what he claims as misrepresentation on the part of a prominent contributor to the spiritualist press. In discussing the reason for the founding of the "National Laboratory" he says, "In Great Britain, prior to the founding of the National Laboratory of Psychical Research, there existed no laboratory devoted solely to psychic experiments," a statement which is in accordance with the assertion in the preliminary announcement (*Light*, April 11, 1925) that "there is no permanent body of psychical research workers in this country (like there is in Paris at the Institut Métapsychique), and the Laboratory will strike a new note in this connection."

Apart from these somewhat surprising remarks, it appears from the prospectus that the organisation has been formed mainly for the study of the physical phenomena, and arrangements are being made whereby "a supply of the best-evidenced types of mediumship shall be available for investigation."

The *Revue Métapsychique* for March-April has an obituary notice of Delanne by M. Andry-Bourgeois and a continuation by Dr. Osty of his account of the alleged clairvoyant faculties of M. Forthuny. M. Clement-Martin has an interesting note on the history of the various pieces of apparatus which in the past have been designed to illustrate the effects of supposed human radiations, and Dr. Ménager has a second note on the fallacies underlying the arguments of many of those who claim to show the reality of these radiations by means of the photographic plate.

The *Journal* of the American S.P.R. for April has a paper on

the ideas of Prof. Driesch by M. René Sudre and also a further contribution to the subject of the slate-writing medium, Mrs. Pruden, by Mr. Hereward Carrington. Mr. Bird sums up the various observations that have been made and notes the fact that "no sitter is ever tolerated in a quarter of the room whence he could see what the medium is doing beneath the table level" (pp. 219-220).

*Psyche* for April has a succinct discussion of modern psychological theories relating to the Body-Mind controversy by Mr. C. K. Ogden, and a refreshing paper on the Rôle of Myth in Life by Dr. Malinowsky, whose field-work in the Trobriand Islands has brought him into close contact with actual native life and its folk-lore.

Professor Rignano, in the same issue, has a stimulating paper reviewing his theories concerning the finalistic aspects of life. He insists on the fundamental importance of teleology and shows how the arguments of the mechanists fail to explain organic processes. At the same time he admits the unsatisfactory character of the opposing theories and advances two new hypotheses which exhibit, it is claimed, none of the weaknesses of existing theories whilst still admissible from the strictly scientific point of view. These hypotheses assume a reciprocally univocal correspondence between specificity of substance, alternately accumulating and disintegrating, and specificity of energetical activity, alternately charging and discharging. The disintegrating process is also assumed to be in some way transformed into the corresponding synthesizing mechanism.<sup>1</sup>

The [Boston, Mass.] *Banner of Life* for May 8th has an interesting account of a sitting for wax-moulds obtained with "Margery." These phenomena have not been very successful hitherto, and the former occasion when one was produced in May 1924 led to an acrimonious discussion. In the present instance two moulds were found in the pail of paraffin. "One proved to be an open man's hand," the report states, "almost perfectly formed, the delicate rose-coloured paraffin resembling the human skin, the fingers and thumb carefully finished. The other mould was of

<sup>1</sup> For further details see Prof. Rignano's two books: *Sulla trasmissibilità dei caratteri acquisiti* (Bologna, 1907), and *La Memoria biologica* (Bologna, 1922). English versions of both works are published.

two clasped hands, one almost perfect, the other much less finished, and not fully formed."

The *Journal* of the American S.P.R. has a paper by M. Sudre upon various forms of precognition and their meaning when viewed in the light of relativity. Mr. Price contributes an account of some sittings with Frau Silbert in Graz, a medium whom he considers "well worth the attention of any scientific worker." Prof. Gruber continues the discussion of the physical phenomena with a paper on the problem of materialization in which he stresses the importance of the Schneider mediumship in a consideration of the subject.

The *Bulletin des sciences pharmacologiques* for April 1926 has a French translation of the report on the plant Yagé which was published by Prof. B. Villaba in the *Boletin de la Sociedad Colombiana de Ciencias Naturales* of Bogota in March 1925. Prof. Villaba discusses in detail the effects of the plant, and denies that supernormal mental phenomena are produced through its use. This, he says, is "loin de la verité. Nous pouvons affirmer le contraire d'après les expériences que nous avons faites avec les sels purs de l'alcaloïde" (p. 253).

E. J. D.

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## REVIEWS.

### I.

*Carbon monoxid or Carbon monoxid Plus?* By WALTER F. PRINCE.  
(*Bulletin* No. II. of the Boston Society for Psychic Research.)  
Boston. [1926.]

THIS booklet is an examination of an interesting case of alleged haunting, in which the percipients were exposed to chronic poisoning by carbon monoxid, a process which is known to be productive of hallucinations. The point to which Dr. Prince wishes to draw attention is the question whether this poisoning can be believed to be responsible for all the phenomena observed in the house. There are certain points in the narrative which seem to discount this hypothesis, of which the chief appears to be the occurrence of the same hallucination to different witnesses at the same time. From the records printed by Dr. Prince it does not seem clear what is the precise chronological sequence of the various documents, and this will permit the supporter of the

poison theory to suppose that this alleged synchronism of perceptions was due to faulty memories in compiling the records.

Generally speaking, the analysis of the case provided by Dr. Prince inclines one to the provisional opinion that the hypothesis of 'carbon monoxid plus' is the more probable; although it must be left to each individual reader to decide what constitutes the factor denoted by the term 'plus.'

E. J. DINGWALL.

## II.

*Okkultismus und Spiritismus, und ihre weltanschaulichen Folgerungen.*

By RICHARD BAERWALD. Pp. 406. Berlin: Deutsche Buch-Gemeinschaft (1926).

This volume, by the Editor of the new *Zeitschrift für kritischen Okkultismus*, is a thoughtful and serious contribution to the discussion of spiritualism. The author is a writer of philosophic temperament, and is not led astray by the emotional quality of the material with which he is dealing. He regards psychical phenomena from the standpoint of the psychologist and the anthropologist rather than from the religious propagandist or utilitarian.

As regards the phenomena proper, Dr. Baerwald accepts the fact of telepathy, but he appears occasionally to forget that it is but a name for a process and not in any true sense an explanation of that process. It may be true, as Dr. Baerwald urges, that the great bulk of the mental phenomena are due to telepathy *inter vivos*, but an extension of a hypothesis founded upon a process concerning the mechanism of which we know nothing, can scarcely be considered a satisfactory method of explanation. Such a course is doubtless legitimate if its origin is clearly envisaged, as also are other methods based upon different premises.

In his treatment of telepathy and alleged communications from the dead, the author has drawn upon a mass of carefully selected material, but in his treatment of the important and neglected case of Staudenmaier (pp. 50-52) it is a pity that he did not include the almost parallel experiences of "Mr. Grünbaum" for the benefit of Continental readers.

In his treatment of the physical phenomena Dr. Baerwald shows himself a member of the critical German school, whose numbers are happily increasing as the years go on. He analyses with



acute penetration the general system of occult theory and practice, and in his selection of Thomas Mann's famous account of a séance, he illustrates the preposterous conditions of modern investigations. Although there are decided differences of opinion regarding his theory of the unknown possibilities of the conjurer's art, it must be admitted that Dr. Baerwald has made out a strong case for his own agnostic attitude. The book is a valuable contribution to the serious literature of the subject, and its attractive format and clear type make it an ideal handbook for the beginner who wishes to become acquainted with psychical research from the point of view of the educated and impartial observer.

E. J. DINGWALL.

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### NOTICE.

#### CONCERNING "THE BRITISH JOURNAL OF PSYCHICAL RESEARCH"

ON account of a danger of confusion we think it right to point out that a new association calling itself "The National Laboratory of Psychical Research" and publishing an official organ styled the *British Journal of Psychical Research* has no connection whatever with our Society. It is regrettable that names should have been chosen for this new association and its publication likely to lead to misunderstanding, especially abroad.

# NOTICES.

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## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Thursday, July 15th, 1926, at 3.30 p.m.

## PRIVATE MEETING OF THE SOCIETY.

A PRIVATE MEETING OF THE SOCIETY will be held at the British Medical Association House, 19B Tavistock Square, London, W.C. 1, in the Hastings Hall, on Thursday, July 15th, 1926, at 5 p.m., when a paper on Cross-Correspondences, entitled "One Crowded Hour of Glorious Life," will be read by Mr. J. G. PIDDINGTON.

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1882—1911

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JULY 1926.

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31 TAVISTOCK SQUARE, LONDON, W.C. 1.

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# JOURNAL

OF THE

## Society for Psychical Research

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The Rooms of the Society at 31 Tavistock Square, London, W.C., will be closed after Saturday, July 31st, until Wednesday, September 8th. Correspondence will be forwarded to the staff during this time. The next number of the "Journal" will be issued in October.

---

### NEW MEMBERS.

**Broch, Dr. Leon**, 76 Cuba Street, Habana, Cuba.

**Kahn, Albert**, 102 Rue de Richelieu, Paris.

**McCombe, John, M.D.**, P.O. Box 276, St. Catherine's, Ontario, Canada.

**Rutherford, Mrs.**, 14 Lauriston Road, Wimbledon Common, London, S.W. 19.

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### MEETING OF THE COUNCIL.

THE 229th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, July 15th, 1926, at 3.30 p.m.; SIR OLIVER LODGE in the chair. There were also present: The Rt. Hon. G. W. Balfour, Sir Lawrence Jones, Bart., Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new members were elected. Their names and addresses are given above.

The monthly accounts for June, 1926, were presented.

It was agreed that the Rooms of the Society be closed from July 31st until September 8th.

#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 87th Private Meeting for Members and Associates was held in the Hastings Hall at 19B Tavistock Square, on Thursday, July 15th, 1926, at 5 p.m., SIR OLIVER LODGE in the chair.

Mr. J. G. PIDDINGTON read a paper on Cross-correspondences entitled "One Crowded Hour of Glorious Life," which will, it is hoped, be published later in *Proceedings*.

#### CASES.

P. 296.

##### A PREMONITORY DREAM.

WE print below a case of a premonitory dream concerning an accident, which has come to us through Sir Oliver Lodge, to whom the original report was sent by Lord Latymer, as follows :

3rd April, 1926.

Apropos of your article in the *Strand Magazine*—I had an experience four years ago which may be worth putting on paper, as small scraps of evidence are worth preserving :

My wife came into my dressing-room one morning in January, 1922,<sup>1</sup> while I was shaving, and said:—"Now do be careful hunting to-day, as I dreamed last night that you broke your arm and collar-bone." We were married in 1900, and I have, except during the War, hunted regularly every winter since 1908. My wife does not hunt herself, but had never before shown any nervousness about my hunting, nor had she ever before issued a warning! I laughed and thought no more of it till I was getting into the car at the door to start off for the Meet. She came to see me off, and again repeated what she had said, adding, "Do be careful, I mean it." The Meet (Portman Hounds) was at Sturminster Newton. Hounds found a fox pretty soon, and at the first fence I jumped, the mare I was on turned upside down,

<sup>1</sup> But see statement by Dr. K— below.

and in the scrimmage I broke my right arm, and dislocated it at the same time; but, be it observed, did *not* break my collar-bone.

I got to a doctor pretty soon, who made me as comfortable as possible; and then I rang up my wife on the 'phone, as I was some way from home, to say what had happened. I shall never forget the gasp of mingled relief and confirmation which my tidings evoked.

That is about all. My wife cannot and never could remember exactly *what* she dreamed—what form the dream took. That had vanished by the time I questioned her about it; only the warning remained planted firmly and seriously in her mind.

What is a little odd, and to my mind significant, is that the whole of the warning was not fulfilled, though it very well might have been. Doesn't it look rather as if the issuer of the warning (I am purposely vague) *saw* the accident in some way, and came to the conclusion that that kind of fall would mean a broken collar-bone as well as arm? The prophecy can't have been based on actual *knowledge* of what was to occur.

LATYMER.

This letter was acknowledged by Sir Oliver Lodge and forwarded to the Editor, Mrs Salter, who on April 13th wrote a letter to Lord Latymer in which she asked whether

- (a) a first-hand report of her dream could be obtained from Lady Latymer;
- (b) the dream might have induced some feeling of nervousness which had in some way brought about its fulfilment;
- (c) the exact date of the occurrence could be ascertained;
- (d) there was any objection to printing the Case in the *Journal* with the names of those concerned.

In reply to this communication the following letters were received from Lord and Lady Latymer:

I.

20th April, 1926.

. . . My wife is quite willing to write a short statement about her dream. . . . I cannot give the actual date of my accident with the Portman, as I do not keep a diary. Perhaps someone in the Hunt may have a record as to the day on which they met at Sturminster Newton in Jan. 1922—I will try to find out. I can



state with absolute confidence that I thought no more of what my wife said to me as I was driving away from the front door, nor of the earlier warning, until I rang her up on the 'phone to say what had happened. Most emphatically there was no feeling of nervousness. I laughed at what she said as a joke, and forgot all about it till an hour after the accident. I suppose shock and pain prevented me from remembering about it sooner. My wife did not show any particular nervousness, but was impressed in spite of herself.

LATYMER.

You can print my letter in your *Journal*, certainly.

## II.

21st April, 1926.

In reply to your letter to my husband, Lord Latymer, about a dream I had in 1922—I am quite willing to answer anything in my power, but the whole affair was really very simple and without detail, although quite clear and definite. I cannot give you the exact date—possibly it could be traced by the doctor who set his arm, or the doctor who X-rayed it. I never had any previous premonition, I was not specially nervous, and my husband had had no hunting accident, for at any rate years.

The facts are as follows:—I dreamt that my husband broke his arm, and I believed his collar-bone, owing to a riding accident. On waking I could not remember the details, but was *very* impressed with the facts. I did not have quite the sensation of an ordinary dream. I was impressed, but it is difficult to explain. I went to my husband's dressing-room and told him, but could not remember any details—beyond the fact that he was riding. I told him again before he started. Of course he laughed and I could not consider the matter seriously. At the same time I remembered the dream with apprehension. When he telephoned to me after the accident I was not surprised, but certainly felt perturbed at the fulfilling of the premonition. I have never had anything of the sort happen since. He broke his arm—but not the collar-bone—although the doctor expressed surprise that that was not broken too. That is all there is to state. I don't object to my name being given privately—but do not wish it to be published in a public journal; private circulation is all right. . . .

HESTER LATYMER.

In reply to an enquiry addressed to him by Mrs. Salter, the doctor who attended Lord Latymer on the occasion of his accident writes ;

26/6/26.

In reply to your letter, my records have it that Lord Latymer met with the accident described on February 4th, 1921.

G— K—

It will be seen that Lord Latymer was mistaken in his recollection that the accident occurred in January, 1922 ; this slip of memory on his part does not, however, materially affect the evidence.

## II.

L. 1273.

### A TELEPATHIC DREAM.

THE following case of a dream, which appears to have been in part, at least, of telepathic origin, was first reported to the Secretary, Miss Newton, by the dreamer, Miss Hornibrook, with whom Miss Newton is personally acquainted. Miss Newton writes as follows :

On the 18th of February, 1926, Miss Hornibrook, who was passing through London on her way from Guildford to Suffolk, lunched with me and related her dream and the apparent confirmation of it which was contained in a letter that she had received from her sister in Persia that morning. She subsequently sent me the following accounts :

#### MISS HORNIBROOK'S STATEMENT.

On the morning of Feb. 17th I awoke suddenly in the midst of a very vivid dream about the twins,—so vivid that when my friend Miss Jackson came into the room a little later, I told it to her, adding that I hoped the twins were all right.

I thought I was walking alone—strolling without any object—in a dull, gloomy place, out of doors. There was apparently no vegetation and it was either a very grey day or twilight. To my left and a little in front of me were shallow pools of muddy water, some of them large enough to be called ponds, but none more than about a foot deep. Presently, as I strolled along, I became aware that the twins were paddling about in them, though I saw no one else near. Suddenly there was a sound of a splash

and little Arthur's voice screaming. I ran for all I was worth towards the muddy water where I could see him almost on his back with his head up yelling, and up to his elbows and knees in thick mud, unable to move. As I ran I became aware that a man was running towards him also, but from the opposite direction. I got there first, and putting my hands underneath him, lifted him out with a squelch, and started to carry him, still crying, back towards a house. As I walked I found the man was walking beside me, and the thought crossed my mind that I had not seen his face and wondered who he was, but decided I could not bother to look at him as I had to quiet little Arthur and get the mud off him. Then I awoke.

A. B. HORNIBROOK.

Corroborative statements have also been obtained from two friends of Miss Hornibrook's to whom she related the dream before she received the verification of it in the letter from her sister. These statements were contained in a letter to Miss Hornibrook, as follows:

*Feb. 24 [1926].*

As far as I can remember this is what you told me of your dream on Tues. Feb. 16th.<sup>1</sup>

You said that you dreamt that Arthur had fallen in a pond. You ran out to rescue him and there was some man who was also running, only you didn't see his face. You said Arthur was covered with mud almost up to his chin, as he was in a kneeling position on his hands and knees and had sunk in and was stuck. You said you had a little difficulty in getting him out, but managed to lift him out and carry him to the house.

G. HAMILTON JACKSON.

This is what I also can remember you telling me.

I. HAMILTON JACKSON.

With regard to the first of these corroborative statements Miss Hornibrook wrote to Miss Newton thus:

*March 6th, 26.*

I enclose Greta's letter, but am afraid it is not much good about my dream, as she says I told her the little man was in a kneeling

<sup>1</sup>This is evidently a slip of the pen for Feb. 17th—see Miss Hornibrook's statement.

position. As a matter of fact, what I said was that he was stuck in the mud up to his elbows and knees, and she took it that he must have fallen forward, whereas I meant to give her the impression that he was in a sitting position, or almost lying on his back. I also told her a very shallow muddy sort of pond, more like a bog. I will find Eileen's account of the incident and enclose it. The rest of Greta's account is all right, as I told it to her . . .

AMY B. HORNIBROOK.

*P.S.*—I see that Eileen does not specifically state that Arthur was on his back, but in my dream he was. I enclose the whole letter, as you may like to read it. The story about Arthur is on the last page.

The following is an extract from the letter referred to :

110 BUNGALOW, c/o A.P.O.C.,

MASJID SULIMAN,

VIA AHWAZ,

G. OF P.,

Jan. 13th, 26.

. . . Oh, I must tell you about New Year's Day before I stop. It was a pouring wet day and when it rains here the place gets thick with mud in no time. It had been raining the day before too, and the twins were a bit fed up with the house and begged to go out, so I put on their boots and stockings, coats and hats and turned them out—then I went to dress for we had been up till the early hours of the morn at a dance. Just as I was finishing dressing I heard yells of "Mummy" and I seized a coat and dashed out to meet Billo running in from the hill opposite our gate. He said would I come and rescue Arthur who was stuck. So I ran off, slipping about in the mud, and eventually found Arthur in a sunken bit of ground up to his knees in thick slime—unable to budge—his hands had clawed the bank and were also up to the elbows in mud. I was just reaching him when a coolie on the hill saw the position and came down to lift Arthur out. He stepped into the mud and caught Arthur under the arms to haul him out, but Arthur objected to a coolie touching him and started screaming and pushed the coolie, who promptly sat down in it! I tried to argue with Arthur and the coolie



jabbered in his own language, and Arthur howled and struggled with the coolie, but at length the coolie hauled him out and we got back to the bungalow. Well, honestly, you've never seen such a sight in all your life! He was up to his knees in thick slime and really it took me about five minutes scraping the mud off with my hands before I could even find his boots or laces to get them off! But I thought Billo was very sensible—he said to me afterwards, "You know, Mummy, if I had seen that coolie first I could have asked him to get Arthur out and not worried you."

Miss Newton writes :

The dream recalled to me a remark made by Miss Hornibrook when, staying with her last summer, I took the twins for a walk. As she saw us off at the gate she said to Arthur, "Now, don't fall down in the mud," and added in explanation to me, "If there is any mud anywhere Arthur will fall down in it." The prediction proved true, and the accident was triumphantly reported by Billy on our return.

It seemed to me, therefore, that the dream might be merely an association dream, and I asked Miss Hornibrook if anything had occurred on the previous day to remind her of the children. She answered No—but added that Mrs. Jackson on hearing of the dream had at once attributed it to a picture in the *Daily Mirror* the day before of two little boys who had been drowned in a pond. Miss Hornibrook told me that she had read the *Daily Mirror* during the evening, but had no recollection of having seen the picture or any reference to the accident.

The printed matter in connection with the picture in the *Daily Mirror* of February 16th is as follows :

**BROTHERS DROWNED :** Two little brothers, Henry Harris (left), aged seven, and Robert Harris, aged six, who were found drowned in a pond near their home at Hadleigh (Essex). They did not return home from Sunday school, and the tragedy was discovered by their mother when a search was made.

It is reasonable to suppose that the picture might have started the dream, for a pond had been the cause of a good deal of anxiety to Miss Hornibrook in connexion with the twins. They were very young (born in May, 1921) and were left in her sole

charge for a year, until they went out last September to their parents in Persia. The pond was divided from the garden in which they played by a rather low railing, which attracted them; if they had climbed it they would probably have fallen head first into the water, and I knew that Miss Hornibrook worried about this possibility. On April 9th I addressed to her the following questions, to which she appended her replies:<sup>1</sup>

(1) *Do you often dream of Billy and Arthur?*

Occasionally.

(2) *If so, have you ever dreamed before of mud in connexion with them?*

No.

(3) *Have you noticed any recurrent feature in your dreams of them?*

No.

(4) *Did you relate the dream at breakfast because it had been particularly vivid, or were you reminded of it by someone else?*

Yes, it was so vivid that I told Greta before breakfast when she came into my room before I was up.

(5) *Will you please think of all the little natural accidents associated with mud that have befallen Arthur that you can remember. Was there a man associated with any one of them, e.g., passing at the time, or helping Arthur to get up again?*

No, I never remember any man being present when Arthur fell in the mud.

(6) *I have the newspaper with the account of the two little boys falling into a pond, and I think that you must have seen it (though you may not remember looking at it), for there is a photograph of the children in a conspicuous place. I am inclined to think that you may have subconsciously received a telepathic or clairvoyant impression of Arthur's accident at about the time either when it occurred or when Eileen wrote the letter, and that it emerged with other associations in your mind when these associations were stimulated by the idea that started the dream, viz., the accident to the two children reported in the "Daily Mirror."*

I must have seen it as I had the *Mirror*, but I did not remember seeing it when Mrs. Jackson mentioned it the next day.

<sup>1</sup>The questions put by Miss Newton are printed in italics.

We print this case because it is suggestive of the kind of way in which an impression telepathically received may be helped to emerge into consciousness by natural associations in the percipient's mind. It is possible that the impression was originally received by Miss Hornibrook either when the incident in question occurred (New Year's Day) or when her sister wrote the account of the incident as printed above (January 13, 1926); on this point evidence is for obvious reasons unobtainable. As evidence of the partly telepathic origin of the dream it is worth noting that the man who figured in the dream can be accounted for as representing the coolie who figured in the actual incident, whereas he is not accounted for either by the report of the drowning accident in the *Daily Mirror*, or by Miss Hornibrook's association of the boy Arthur with adventures in the mud. On the other hand, it is reasonable to suppose that the dream was, so to speak, precipitated both by these associations and, more immediately, by Miss Hornibrook's attention being called to the drowning of two little boys. It is possible also that the near approach of the letter, received by Miss Hornibrook on February 18, 1926, the day after her dream, played some part in the emergence of the telepathic impression. (For parallel cases see Myers's *Human Personality*, Vol. I., pp. 392-394, and Vol. II., p. 324).

#### NOTE ON THE "OSCAR WILDE" SCRIPT.<sup>1</sup>

BY S. G. SOAL.

It may not be without interest to point out the probable source of a certain passage in the "Oscar Wilde" script. This occurs in the third script written by me on July 2, 1923, in the presence of Mrs. Travers-Smith.<sup>2</sup> The soi-disant "Wilde" describing his posthumous attempts to see through the eyes of living people writes:

. . . I have found sight in the most curious places. Through the eyes out of the dusky face of a Tamil girl I have looked on

<sup>1</sup> See Review by Mrs. Henry Sidgwick, *Proc. S.P.R.*, Vol. XXXIV., pp. 186-196, and bibliography there given.

<sup>2</sup> See *Psychic Messages from Oscar Wilde*, by Mrs. Travers Smith, p. 18.

the tea fields of Ceylon and through the eyes of a wandering Kurd, *I have seen Ararat and the Yezedes who worship both God and Satan and who love only snakes and peacocks.*

I think it will be agreed that the portion in italics is characteristic of the living Wilde in his most bizarre and fanciful mood. Without incongruity or literary offence it might be interpolated, for instance, into the following passage taken from "The Fisherman and his Soul" and thus used:

When the dwellers in the villages saw us coming, they poisoned the wells and fled to the hill-summits. We fought with the Magadae who are born old, and grow younger every year and die when they are little children; and with the Laktroi who say that they are the sons of tigers and paint themselves yellow and black; and with the Yezedes who worship both God and Satan and who love only snakes and peacocks; with the Aurantes who bury their dead on the tops of trees and themselves lie in dark caverns, lest the Sun who is their god should slay them; and with the Krimnians who worship a crocodile and give it ear-rings of green glass and feed it with butter and fresh fowls . . .

The passage in question, however, does not occur in any published work of Wilde, and only quite recently I have discovered what would appear to be its source.

In Vol. I., p. 227, of *Peoples of all Nations*, edited by J. A. Hammerton, is a picture of a woman devil-worshipper with the following note.

*WOMAN DEVIL-WORSHIPPER OF MOUNT ARARAT.*

*She belongs to the far scattered sect of the Yezedes who worship both God and Satan and are devoted to peacocks, snakes, water and the sun. They are forbidden to learn reading and writing.*

This book was undoubtedly in my possession at the time of the sitting. The work was published in serial form in fortnightly parts, but I received it from the newsagent in bound volumes at intervals of seven or eight weeks. By the beginning of July, 1923, I must have had several of these volumes on my shelves.

It is just possible that in the sentence which follows the one quoted (in the same script) we have an echo of the concluding



line of Harold Munro's *Children of Love* (Georgian Poetry, 1913-1915), a poem which I had certainly read some years before the sitting, since I received the book as a present in 1918.

The last line of the poem reads, "But Jesus went weeping away and left him there wondering why," and this may be compared with the following sentence from the script:

Once in a pleasure steamer on its way to St. Cloud I saw the green waters of the Seine and the lights of Paris through the vision of a little girl who clung weeping to her mother and wondered why.

We have now succeeded in tracing many passages in these scripts to their probable origins. The greater part of the first script, for instance, seems definitely plagiarised from *De Profundis*. The literary criticisms of modern writers (at least those contained in my own script) seem modelled on those contained in Wilde's essay, *The Decay of Lying*. The knowledge of Poincaré, Kepler, Tycho Brahe, etc., is probably derived from my own mind. The references to incidents in the life of Wilde seem to have been gathered from different printed sources. The variety of sources from which the script is drawn is as amazing as the adroitness with which the knowledge is worked up into sentences conveying impressions of the different mannerisms of Wilde's literary style. But as Dr. Schiller rightly remarks in another connection, by tracing the facts to their source one does not thereby identify the mind that is responsible for the selection.

If, however, it should eventually turn out that in cases where the communicators are shown to be purely fictitious characters the supernormal selection of material to support the impersonation is as varied and ingenious as in the apparently spiritistic cases, then we should have at least a presumption in favour of the view that in these latter also the supernormal selection may be the work of living minds.

We freely admit, however, that much more experiment is required on these fictitious cases, and suggest that such communications should be deliberately encouraged by those undertaking sittings with mediums.

## CORRESPONDENCE.

## I. THE CASES OF MOSS AND MUNNINGS.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—In the account of these cases printed in the *May Journal*, No. 425, p. 71 ff., you have not made the very pertinent remark that in each case it was the observations and the initiative of spiritualists which exposed the fraud. In both instances it might easily have been dealt with privately, but Mr. M'Kenzie of the Psychic College, in the first instance, and the signatories in the second, including Mr. Bradley, insisted upon the fullest publicity.

As to Munnings, your article seems to sneer at those who maintain that the man had true psychic power in spite of his roguery. I would remind the writer that in the Cambridge experiments the S.P.R., or some of its leading members, turned down Eusapia Palladino as fraudulent on account of her obvious tricks, and yet that a sub-committee of the same Society, including Mr. Baggally, the Hon. Everard Feilding and Mr. Carrington afterwards reported that the psychic powers were genuine. What was true of Eusapia may well be true also of Munnings.

ARTHUR CONAN DOYLE.

II. CONCERNING A SUPPOSED PREMONITORY IMPRESSION PRINTED  
IN THE *JOURNAL*.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—It was not until I saw an account of a case of supposed prevision (reported in the *S.P.R. Journal*, Vol. XVI., pp. 29-31) that I knew that it had been included in your records.

The case was, briefly, that a quarry owner visited his quarry on a certain morning, and that after leaving, he sent a telegram from an office a few miles away warning the local manager that a fall of rock was impending, which afterwards came down.

After making certain enquiries I find that this case is one that occurred in Carnarvonshire and with which I was familiar. It caused a good deal of comment among slate-quarry managers at

the time, almost entirely adverse to the idea that the sending of the telegram was due to premonitory influence.

Had this wire been sent without the sender having visited the quarry within, say, forty-eight hours, there would be strong grounds to attribute the case to some psychical agency, but the fact that he had been to the quarry within a few hours renders this most improbable.

It may here be stated that for ten years the writer of this memorandum acted as local manager to one of the largest slate quarries in that section, one adjoining the quarry that this case refers to. It was my responsibility amongst others to see that the rock was safe for the workmen, and it was my misfortune, owing to the way that quarry had previously been opened up, to acquire expert knowledge of everything appertaining to "falls." Perhaps it should be mentioned here that slate-rock should be brought down systematically in blocks, and that "falls" are a calamity. After leaving here I took charge of the well-known Penrhyn Slate Quarries, where I have been now fifteen years.

Fortunately, it is an extremely rare occurrence for any considerable body of rock to come down without giving plenty of warning. The most common is for small pieces to flake away and come down. Usually these are too small to be harmful. Other indications are the appearance of surface cracks, a veining of the face of the rock itself, slight noises, and certain indications known only to quarry men themselves and unexplainable by them. It is the duty for the overlookers to be looking out continually for these warnings in order to report them to the manager.

It is important also to remember that the Mr. John — referred to had not only been familiar with quarrying operations since his boyhood, but that his father and grandfather had similar, if not greater experience, so that he may have had from them some inherent instinct.

The natural explanation, therefore, is that his eyes (possibly, but not probably, his ears) registered some indication that a fall was impending, but that this information was not transferred to the mind until some time later—nearly everyone can recall similar experiences. Often the information is not transferred till an ensuing incident occurs to stimulate it.

Fortunately the loss of life owing to these warnings is almost unknown where falls are concerned, though less happily accidents

do sometimes occur owing to comparatively small pieces of rock, often only a few pounds in weight, falling down from the working face of the rock down on to a man working below.

WALTER D. HOBSON.

I have worked at the Penrhyn Slate Quarry for 56 years in every capacity, from quarryman's apprentice to quarry manager, and what has been written above is in accordance with my views and experience.

DAVID D. DAVIES.

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### REVIEW.

*Wunder der Hypnose, erweiterte Hypnotherapie.* By UBALD TARTARUGA. Pfullingen, Johannes Baum. Pp. 42. With 15 illustrations.

THIS is No. 11 of the pamphlets produced by the Parapsychic Institute of Vienna. In it Dr. Tartaruga, after a short historical introduction, calls in "question" the current medical opinion that "suggestion" is a sufficient explanation of all the facts of hypnotism. He refers to Dr. Alrutz's experiments to show that there is also some physical influence, and relates the investigation conducted by the Parapsychic Institute into the claims of a professional hypnotizer in Vienna, one August Grundmann. A noted Viennese psychiatrist having denied that the subjects to whom a "hypnotic crime" had been suggested were really unaware that it was not a real crime, Grundmann undertook to convince him of his error by an assassination aimed at himself; he suggested to his subject, a young girl, a motive for hating the doctor, and equipped her with a revolver she had every reason to believe would go off successfully. The result was, that the subject lay in wait for the doctor for three days, and then made her attempt, which got into the papers, and made a great sensation. Grundmann was arrested as an accomplice, but was able to show that the whole affair was only a scientific experiment. In addition to this he claimed to be able to enlarge, by suggestions, the breasts of some female subjects unilaterally, to enable a patient who had been paralysed and had sustained curvature of his backbone in consequence of acute poliomyelitis, and been declared "incurable," to walk and to carry burdens of 130 pounds, and lastly to duplicate



(with another subject) the performances of the Oriental "fakirs" in perambulating or lying on boards set with sharp nails, without injury to the skin of their soles or back. All these claims were verified at the Parapsychic Institute, and seem to be convincingly illustrated by the photographs of the subjects. Dr. Tartaruga very justly insists that these results are sufficiently remarkable to render it the duty of the medical profession to study and to utilize the possible extensions of hypnotic therapy which are thus indicated.

F. C. S. SCHILLER.

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#### NOTES ON PERIODICALS.

*The Journal of Abnormal and Social Psychology* for April has the welcome news that an anonymous benefactor has donated a fund to Harvard University for the purpose of founding a Chair of Abnormal and Dynamic Psychology. We are glad to note that a number of voluntary assistants may be appointed, so that annually a number of students may have the opportunity to become familiar with abnormal phenomena. It is to be hoped that the example may be followed elsewhere, and also that the interest in abnormal mental states thereby aroused may spread to a consideration of the phenomena at present investigated almost solely by psychological researchers.

The *Zeitschrift für Parapsychologie* for June has a long criticism by Mr. Karl Krall of the theory of Lehmann and Hansen regarding involuntary whispering in experiments for thought transference. He points out that those who cannot control an impulse to whisper during such experiments should be excluded, and he minimises the difficulty of detecting involuntary whispering, insisting on the necessity of keeping the mouth entirely closed.

E. J. DINGWALL.

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# JOURNAL

OF THE

## Society for Psychical Research

*For Private Circulation among Members  
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Members are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained by the Society.

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# JOURNAL

OF THE

## Society for Psychical Research

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### NOTICE OF MEETING.

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#### A CONVERSAZIONE

WILL BE HELD AT

**The British Medical Association House,**

19B TAVISTOCK SQUARE, LONDON, W.C. 1

(IN THE LOUNGE).

*On TUESDAY, NOVEMBER 16th, 1926, at 8 p.m.*

Refreshments, for which a charge of 1s. will be made, will be provided between 8 and 9 p.m. Morning or evening dress optional. Mr. E. J. Dingwall will give an account of the documents and other material, recently acquired by the Society, relating to D. D. Home, and will read some extracts from unpublished MSS. concerning the medium and his times. Original MSS., photographs, etc., will be on view.

---

*It is requested that Members who intend to be present and to have refreshments, and also those who wish to bring a guest, will inform the Secretary beforehand. It would be a convenience if they would kindly send at the same time payment for the refreshments.*

N.B.—Each Member or Associate is allowed to invite one friend.

### THIRD INTERNATIONAL CONGRESS FOR PSYCHICAL RESEARCH.

THE Third International Congress for Psychical Research will be held at Paris, by invitation of the French National Committee, from the 26th of September to the 2nd of October, 1927, inclusive.

Any Members or Associates who wish either to attend the Congress or to submit papers to be read at its meetings, are asked to communicate with the Hon. Secretary of the British National Committee, Mrs. Salter, The Crown House, Newport, Essex, from whom further particulars may be obtained.

---

### BOOKS BY D. D. HOME.

THE heirs of D. D. Home have for sale a limited number of cloth-bound copies of the following books for sale:

*The Gift of D. D. Home.* Price 8s. 6d.

*D. D. Home: His Life and Mission.* 1st Edition. Price 6s.

*Lights and Shadows.* By D. D. Home. Price 5s.

A French Translation of the last. Price 3s.

All these books are scarce and difficult to obtain. Any Members or Associates who wish to purchase copies are asked to communicate with the Secretary, 31 Tavistock Square, London, W.C. 1, before the end of November.

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### THREE NEWSPAPER TESTS.

By A. W. TRETHEWY.

THE Rev. Charles Drayton Thomas has been continuing the series of newspaper tests of which an early selection appeared in the *S.P.R. Journal* for May, 1921, and others formed the subject of his book *Some New Evidence for Human Survival*, published by Messrs. Collins Sons & Co., Glasgow, 1922. The present article relates to three cases subsequent to those set forth in that book.

In two of them, those relating to Ray and Beard, it was practically impossible for the medium, Mrs. Osborne Leonard, or the sitter, the Rev. Charles Drayton Thomas, at the time when the tests were given to have had by normal methods the information which was to be verified. Their ignorance did not merely relate to the contents of a newspaper not yet in print, but extended to the antecedent facts alleged, which were expressed in so cryptic a manner that the names of the two persons concerned, alleged to be dead, were not disclosed.

The third case, that of Strevett, which will be described first, did not originate with a newspaper test, but reached that stage only after his death was known. It is included because it occurred during the same period as the other two, and the three are so closely connected that they must all be considered together.

#### I. THE STREVETT CASE.

Strevett was a man who had been known at The Leysian Mission, City Road, E.C.1, for many years; Mr. Thomas gives the following account:

My colleagues had occasionally helped him, and in later years I believe he came to regard me as one of the few who understood him and to whom he might turn for help when increasing weakness rendered it difficult to obtain a living. During recent years I occasionally visited him in hospital and infirmary. I had not heard of him for some weeks when the following incident took place at a sitting with Mrs. Leonard on November 11th, 1921. Fedra (the control) suddenly asked:

FEDRA. Have you heard of someone who has just passed over?

I replied that I had not.

FEDRA. I feel a peculiar condition, not quite in the sitting. It is as if someone who knows you had just passed over and was sending thought towards you.

I inquired how she could be aware that this person had only recently passed.

FEDRA. Because it is a new feeling and as if he had not done it before. It feels like a rather old person, Fedra gets a tired feeling with it.



I asked whether she supposed that someone was thinking of me because I was just then at a sitting.

FEDA. Yes, but he has not quite the power to come here himself.

I then wished to know whether my communicators, Father and Sister, were also aware of this.

FEDA. They are not taking any notice of it. It is *sent to you*, not to them. Fedra gets it because it is sent to you and she is in touch with you now through the medium. Spirits often send thoughts which those in the body cannot feel; although their subconscious mind receives the impression the conscious mind does not understand it, but may yet feel vaguely comforted. Were the conscious mind psychically developed it might get part of the message. Your Father says that Fedra can get it, although it does not reach your conscious mind, because her mind is more receptive to anything of this sort. The thought is sent out to you, and as you fail to receive it it flies on to the next receiving station and is there caught, something like picking up a wireless message.

I remark that I cannot guess who it may be that is thinking of me.

FEDA. It feels like a man, Fedra cannot tell *how* she feels that, but it is like when one knows a thing without knowing how it is known. You will be sure to hear about this and it will be interesting. Fedra feels it is some one nice, for it is a nice feeling.

The day following this sitting I left home and was away for six days, *i.e.* from the 12th to the 18th. My first intimation of Strevett's death was when, on my return, I learnt of a telephone message from the Coroner saying that a man named Strevett, who had died suddenly in the Infirmary, had given my name as the person to be informed in case of death. Calling at the Infirmary I learnt that Strevett had been admitted on the 7th of November and that they had posted me an admission card on the 11th (the day of the sitting), and that he had died in his

sleep on the night of the 13th. There is no doubt but that Strevett would have been thinking about me, hoping and expecting to see me; and as he was very ill, and possibly anticipating his end, such thoughts may possibly have originated the feeling of which Feda spoke. On the chance of getting some interesting remarks I briefly stated at my next sitting, November 25th, 1921, that the person apparently referred to by Feda as recently passed had not died until two days afterwards; and I inquired whether Feda considered that her impressions might have been produced by his thoughts being directed towards me? She replied:

FEDA. Yes, it is sure to have been that. But such a thing only happens when death is certain.<sup>1</sup>

I objected that the nurses had no idea that he was about to die.

FEDA. But his spirit might have been aware of it. Your Father says, "The subconscious mind is the greater or spirit mind and it often knows about events which are going to affect it in the near future, especially such an important change as passing from the body, a matter which the conscious mind might only know in rare instances. Often in earth life, when an important change is coming, you may feel that something is impending although you may have no inkling of its nature."

Feda could not see that man, but only knew and felt. Your Father remarks that it is an interesting point that neither he nor Etta knew. Had the man been over on their side and separated from his body they think they would have at least felt his presence, even if not actually seeing him.

During this discussion, Mr. Thomas may, he thinks, have mentioned Strevett's surname, but not his Christian name. The subsequent development of the case is recorded by Mr. Thomas, as follows:

<sup>1</sup>I recalled this to Feda at a sitting on May 14th, 1926, after Mr. Trethewy had raised the point, and asked her what exactly she had meant. She replied that she had alluded to "*foreknowledge of death*," the man's soul had foreseen the approaching end although he might not have been conscious of it in his mind. C. D. T.

At the sitting of January 20th, 1922, the following was one of the tests given for verification from the morrow's *Times*:

The *Times* to-morrow, page one, column one, a little lower than half down, is a name of the old man who passed over and visited us here in his astral body before he *finally* passed.

Looking next morning at the place indicated I found the Christian name of my poor friend Strevett, namely, *Ebenezer*. This was between three-quarters and half-way down the first column, and it is a name not frequently found there. The phrasing of this test shows my communicator's opinion of the real significance of the Strevett episode. As to his use of the term "astral body," he has explained that this and similar ones are only employed for lack of better, and that they suffice to convey the general meaning.

During the four years which have passed since the above I have received several communications ostensibly from Strevett. Their internal evidence and character leave no doubt in my mind as to the Strevett authorship. Considerations of space preclude their inclusion here.

Of course the evidence of Strevett's identity is not strong. It is based on the coincidence of Strevett's dying condition with the occurrence of the attempted message noticed by Feda, and on his relations with Mr. Thomas which render the attempt conceivable. The theory is a plausible speculation, but there is no corroboration except the Ebenezer test, which is not conclusive because the name was known to the sitter, and therefore, perhaps, to the medium; for in the passage above quoted Feda says that she is in touch with Mr. Thomas. It is possible that looking through the paper with his subliminal memory at her command she came on the name Ebenezer and realised that it fitted the case. If Mr. Thomas had not guessed that Strevett was the person who was said to have tried to communicate with him, nothing might have been heard of his name. On the other hand there is nothing impossible in the claim, and considering its association with the other two cases which are supported by stronger evidence, we may be justified in believing that it may be true, though

incapable of proof. Of course there is no reason to suppose that the medium Mrs. Osborne Leonard could have been normally conscious that Strevett's name was Ebenezer.

## II. THE BEARD CASE.

Mr Thomas writes :

On January 6th, 1922, during my usual fortnightly sitting with Mrs. Leonard, Feda gave the following message from my Father and Sister. These were my regular communicators, and they both had given me conclusive proofs of their identity. My Father passed over in 1903, and my Sister in 1920.

Something about one who passed quite lately, it is one whom they have been helping,<sup>1</sup> and who went rather quickly. Your Father is very serious about this, as if he wishes to be careful.

Then followed some clues to the identity of the deceased, some newspaper tests concerning him, and some more clues. These clues and tests will be stated in detail below. Nothing more need be said about them at present than that they gave no indication of identity to Mr. Thomas at the time. His report is continued with reference to the same sitting :

Presently Feda bid farewell and my Father took her place as control. While speaking directly through the medium he introduced a reference to the abovementioned Strevett episode, but without giving the name, and asked me if I had carefully noted what had been said respecting that class of incident. On my replying in the affirmative he continued :

Note that that may happen again to you. It would be important to prove if it be possible for the soul to know when it is about to be freed. I am not certain if it can know excepting when the freedom is very near at hand.

I then asked whether he intended to connect these remarks with the person who formed the subject of the *Times* test.

<sup>1</sup>The nature of the help given was not indicated. On several other occasions, however, allusion has been made to their efforts in relieving illness of friends on earth, also to giving guidance and instruction to those recently passed over. C. D. T.



He replied, "Do not press. I do not want to spoil things."

There was some further conversation which left me with the impression that the subject of the day's tests might not yet have actually passed, but be upon the verge of doing so.

Serutiny of the next day's *Times* and *Morning Post* did not help me; I could only think of one person to whom the reference might just possibly apply, and inquiries immediately proved that it did not in any way connect with him.

Six days later I saw in our Church paper, *The Methodist Recorder*, a notice as follows:

BEARD. January 7th, at Southborough, near Tunbridge Wells, Rev. Samuel Wesley Beard; aged eighty years.

Remembering that Mr. Beard had been known to his parents, and that the initial "B" had been declared applicable to the deceased in one of the newspaper tests of January 6th, Mr. Thomas brought up the subject at his next séance, on January 20th, 1922, and after some conversation, which will be repeated in detail below, asked if the deceased was Mr. Beard, and received a reply in the affirmative.

At this stage a further quotation from Mr. Thomas's report is given:

On returning home with this further information I was in a position to examine the *Times* and the *Morning Post* for January 7th, and determine how far any correspondence discovered there might apply to Mr. Beard. It is important to place on record how little I knew about him at this time, merely the few facts following:

He had been occasionally mentioned by my Mother as a Minister who retired and went to live near Tunbridge Wells many years ago, and whose retirement had been necessitated by an unusual form of throat trouble which, however, did not prevent his taking numerous preaching appointments in Tunbridge Wells and the surrounding villages. Further than this I knew nothing, except that he must be elderly. To the best of my recollection I had never seen him, and certainly knew nothing whatever about his family.

My first discoveries were as follows:

*Hill's List*, a reference book relating to Wesleyan Ministers, showed in what towns the Rev. Samuel W. Beard had worked

during his Ministerial career, and from it I learnt, to my surprise, that he had been my father's colleague at Taunton a year before my birth there.

I had frequently heard my parents speak of a family named French at Taunton and of Mr. French's friendship with our Ministers. It therefore seemed probable that this Mr. French would in those days have been intimate with his young minister, Mr. Beard, and that he might be the Fr—— named in one of the tests of the sitting of January 6th.

The results of the inquiries made by Mr. Thomas into the tests and clues were stated by him as follows:

The initial message on January 6th, 1922, was:

Something about one who passed quite lately, it is one whom they have been helping and who went rather quickly. Your Father is very serious about this, as if he wishes to be careful. Why does he give "M"? He keeps giving "M," and yet Feda does not feel as if it is the person's name, though it would connect very closely.

This initial suggests Miss Beard's name, Mary. She had been in attendance on her father since leaving school, and has been his one companion during the five years since Mrs. Beard passed.

They speak of being surprised at the passing, as if it took them by surprise. It is one whom they thought could still do something on earth. It looked like being premature, but Etta shakes her head and says "It is all right." Fr——, Fra——, Feda cannot get the name, but it is mixed up in a newspaper test purposely in case he failed to give it clearly this way.

That they were correct in thinking Mr. Beard might have done further work, and that his passing took them rather by surprise, may be gathered from the fact that he had been preaching during the previous quarter and had promised to do so again in three months' time, but asked to be given no appointments meanwhile as he was unwell.

"Fr——, Fra——"; this appears to be an attempt for the name French which was found in the next day's *Morning Post* (see below).

Then at 2.45 p.m. on the same day, January 6th, came the series of tests relating to the *Times* and *Morning Post* for the following day, January 7th, of which a copy was posted to the *S.P.R.* on the 6th:

*Times* to-morrow, page one, column two, upper half but not quite top, say one quarter down. Name of the person passed recently, not sure if Christian name or not.

Two inches from the top of this second column on the first page of the *Times* appears the name *Samuel*. This is Mr. Beard's Christian name.

Close to is another name, not his own, but of place this person was very much connected with.

In the same advertisement with Samuel and on the line immediately above it is *Weston-super-Mare*. In this town Mr. Beard worked for three years. Also, a few lines higher, appears *Somerset*, in which County he lived for six years, and was colleague successively with my father and my uncle.

This person will be missed. Sudden passing, but unsatisfactory health previously; some additional physical trouble led to the climax, then quickly over.

Mr. Beard was certainly missed, both by his only daughter who had been his constant companion and who was now left alone, her only brother being stationed abroad and her mother having predeceased her father, and by the Wesleyan Churches in and around Tunbridge Wells, where he had for some twenty years rendered much assistance. The references to health are correct; Miss Beard had noticed a change in her father after their return from holidays the previous year, and it was then discovered that he had an internal trouble for which an operation was advised. This internal condition greatly aggravated the throat trouble which had compelled his retirement so long previously as 1895. His illness lasted two weeks, and during his last two days the condition of the throat was both painful and serious; so much so that he was given injections of morphia. It is perfectly correct to say that the internal trouble supervening upon the previous throat condition led to a climax and that the end was quick.

An appointment made with the person, important affecting others, could not be carried out owing to the passing.

The operation had been fixed to take place on January 5th, in a London nursing home; but as the day approached he was too ill to be moved, and was in fact dying.

Column one, nearly half way down, find name of a near relative, living, of the above. "J" is given as a name connected with the one passed and is to be found close to that of the near relative.

Within one inch of half way down column one is *Mary*, the name of his daughter. "An initial J" is in the same advertisement with *Mary*. Mr. Beard had two brothers both of whose names commence with "J."

"B" is given; Feda feels sure it is to be linked with the one passed over.

There seems little doubt that this refers to the surname, Beard.

A reference to the place he was shortly going to is made near the bottom of column one.

The operation was to have been in London. While there are several town addresses within four inches of the bottom of this column the word *London* only appears once, and its position is the third line from the bottom of column one.

*Morning Post* to-morrow. He thinks this was from the back page, left side and one quarter down; a name referring to the same man lately passed, as given in the *Times* test. Got idea *re* Ships close thereto.

Exactly one quarter down the first left hand column of the last page of the *Morning Post* is the word *French*. The test message is not quite explicit as to which person the name would fit, but there had been a preliminary attempt to give a name "Fr—," and, when the attempt failed, it was stated that the name would be introduced amid the paper tests for the day. I therefore conclude that this was an attempt to indicate the old Taunton friend, Mr. French. Miss Beard recollects that her father used to speak of that family.

"Ships." The line immediately followed that containing the above name French, ends with the word *Port*, which perhaps, by mental association, suggested ships. This syllable comes at the end of a line and is continued on the next, being part of an address, Portland Road.



Page 5: find name of a place, half way down left side, also mentioned in *Times* test.

This is unsatisfactory inasmuch as no name appears there which had been previously alluded to. It may be a complete failure.<sup>1</sup> It is curious, however, that three inches below the halfway crease of the first column at the left side of page 5 there should be found the word *Avalon*. Avalon is the old, but still used name, for Glastonbury, a place at which Mr. Beard would have frequently conducted services while he was my uncle's colleague in Somerset. In giving this item the "sensing" or the transmission may have been faulty.

Mr. Thomas then reports some further remarks made by Feda at the sitting of January 6th, of which a résumé may be given, as follows:

- (a) The one passed over belonged to different conditions, things which interested other people... not like those who interest themselves in their homes.

This would apply to any Wesleyan Minister, but especially to one like Mr. Beard who had travelled in many Circuits. Mr. Beard also had other interests, such as the study of natural history and geology.

- (b) Reference was made to "a lot of papers," and it was indicated that there would be "something about this that will be posthumous."

Mr. Thomas suggests that this refers to an Obituary Notice. It is the custom amongst Wesleyans, he says, "to present to the May Synod a comprehensive account of the life and work of any minister deceased since the previous Conference.... Mr. Beard's Obituary was published the following September, and may be read on p. 113 of the Wesleyan *Minutes of Conference* for 1922.

- (c) Reference was made to "talking of going away a little while ago.... Feda keeps getting the idea of going to another place." Miss Beard remarks respecting this that there had been occasional conversation as to their next holiday, and that Folkestone had been decided on. She had from time to time introduced

<sup>1</sup>The causes of the failures are puzzling problems. Perhaps the examination of a number of instances and the consideration of the communicators' explanations might throw some light on the process employed in the tests.  
A. W. T.

the subject of his next holiday in order to cheer her father when he was unwell.

(d) It was said that the person concerned "was connected with a paper-test before." This statement was voluntarily corrected at the next sitting, when it was said that the previous allusion was not in a paper-test. Mr. Thomas has not been able to trace any such reference to Mr. Beard.

After seeing the notice of Mr. Beard's death in the *Methodist Recorder* Mr. Thomas at his next sitting, on January 20th, 1922, put some questions "in order to discover whether I could elicit further clues to the subject of the tests of January 7th." The upshot of these questions may be summed up from Mr. Thomas's record, as follows:

(a) The test of January 6th is "not to do with the astral visitor" (Strevett), "nor the one before that" (Ray). [See below.]

(b) "Not a relation," said Feda, "not one you would have seen just previously to his passing, but you heard about him from people with whom you come in contact. Feda gets the idea of a group of people who will know about him at once... B. connected with him.

The group of people among whom he was fairly well known and who would at once hear of his passing would be those of the Tunbridge Wells Circuit.

(c) Mr. Thomas asked the following question: "Was he a Wesleyan Minister near to whom Father once lived?"

This question was due to a misconception on Mr. Thomas's part, but led to a reply of some interest to the effect that his father "was in touch with him twice with an interval between," and that Mr. Thomas's mother would know of this. On this statement Mr. Thomas comments thus:

The first time of contact would be when they worked together in Taunton; a few years later Mr. Beard was working as a colleague with my uncle in the Shepton Mallett Circuit, and my father doubtless met him there when visiting my uncle. My mother and aunt, though remembering Mr. Beard in those distant days very distinctly, cannot vouch for any specific visits during which my father and Mr. Beard would have met after the interval.

(d) In reply to a direct question it was stated that the man concerned in the test was Mr. Beard.

Mr. Thomas has written the following report of a later sitting, with the accompanying comments :

*The Rev. Samuel W. Beard passed away at 1.30 a.m. on January 7th, 1922, some eight hours after the close of the first sitting in which he was described as "passed quite recently," and "very recently indeed."*

In reply to my inquiry as to her father's condition during the day or two preceding his death, Miss Beard informed me that he was then suffering so greatly that the Doctor injected morphia, with the result that her father passed those hours in unconsciousness ; as soon as consciousness showed signs of returning he was again put to sleep.

Some weeks later, and after I had completed the above verifications, namely, at a sitting on March 17th, 1922, the following conversation took place :

- Q. About Mr. Beard ; there was some ambiguity as to the date of his passing, for he only died eight hours *after* you gave me the tests about him.
- A. We had the information from him.
- Q. What was he doing at the time ?
- A. Moving about as Etta or I, he was having a free and independent existence apart from his physical body.
- Q. And you were not clear if he had left his body or not ?
- A. I certainly thought he had left it.
- Q. You had no cause for uncertainty ?
- A. No ; many spirits have left the body before physical death, but, as a rule, it is only when there has been a slow breaking up of physical conditions.
- Q. It seemed significant that you should have followed your tests and remarks about him by reminding me of Strevett's coming, and then saying that what had happened then might happen again ; and that when I inquired if this was a case in point you asked me not to press. Did you think that he was then finally released from his body ?

A. I had no doubt about it at the time of getting the information from him; but certainly had a glimmering afterwards.

Q. By "afterwards" do you mean when giving me the tests about him at the sitting?

A. Yes; you will see by many things I have done that I give better information after a thing is apparently done with.

Q. Do you get more information then?

A. No; it is merely a growth of knowledge. If I found myself on earth in a strange place, I should not immediately know the place, nor where I was, but after identifying myself with it for a little while I should have a better knowledge. I identified myself with the true facts more during the sitting. Can you see that?

Q. You mean that as you spoke about him you realised more?

A. Do not say "realised," but suspected. I have often met people both on my own plane and on yours, spirits whom at first I took to be permanently separated from their bodies. By closer touch I should sense, or feel, if they were finally separated. I had not been in very close touch with Mr. Beard, but got into touch, sensing him as it were, during the sitting. There is a reason for so many errors made by mediums during the war; they were not sure which and hurriedly jumped to conclusions.

Do not be surprised if that happens again; you see I shall watch more for it now, and if possible I will bring it about. Should you suspect that I am doing this, do not ask definite questions about it; it is better not.

I then asked whether there was anything further which Miss Beard might be glad to know. The reply was that, on awaking there, Mr. Beard had expressed a wish to see "someone whose name," said Feda, "commences with 'E,' and also another person whose name sounds to Feda like Winnie."

On being informed of this Miss Beard remarked that her father's sister was named Elizabeth, and that he had been especially

attached to his brother Willie. Both Elizabeth and Willie had passed some years before.

In view of the illuminating error by which my communicator mistook Mr. Beard's condition—thinking him to be already a resident in the higher realms, whereas his physical body lay under the influence of anaesthetics, and did not die until several hours later—the quotations given below receive peculiar significance.

Their dates indicate that they were given four years and two years respectively before the Beard incident. Indeed I had quite forgotten their existence, and only discovered them in May 1926, when searching through my notes of earlier sittings at Mr. Tretthewy's request.

They show very clearly that my communicator was aware of the possibility of just that mistake which he came to make in his first references to Mr. Beard's passing.

*Sitting of April 30th, 1918.*

Feda remarked that my father had recently met in the spirit world some youths in whom I was interested, and added:

About one of them he was at first doubtful as to whether or not the lad had finally passed over; because it is sometimes difficult to distinguish between our newly arrived and those who are over temporarily during sleep or while under anaesthetics. He has seen these temporary visitors looking so developed that they might have been taken for the ordinary inhabitants. Of course they do not all appear so familiar.

*Sitting of May 21st, 1920.*

In this sitting allusion was made to visits paid to the spirit realms by some persons during their sleep; I thereupon inquired whether these temporary visitors seemed as fully alert as those living there permanently. My father, who was controlling, replied:

There is a difference perceptible to those who know them well.

The cord of etheric matter which still connects them with their sleeping body is drawn from their psychic body; it therefore follows that a sleep-visitor is limited by the loss of this cord substance which is connecting him with the body. Supposing I saw someone who was only temporarily



out of the body, I might not know whether his modified brightness was, or was not, his usual appearance. For among ourselves there are degrees of brightness, since some vibrate more keenly with life.

I then asked whether he would be certain to distinguish, in the case of his own relations, whether or not they had come over finally. He said:

If long enough with them I should know, but I might not know if I only saw them in passing. There have been cases where relations were spoken to by those who were unaware that the man or woman had come over finally.

In the *S.P.R. Journal*, May 1923, Dr. F. C. S. Schiller contributes a remarkable instance of apparent communication through a medium by a person living, but suffering from senile dementia. His suggestive remarks upon the case include the following (p. 91):

It would seem that our conscious personality, *i.e.* what is traditionally called "our soul," is not so strictly tied down in its manifestations to its "body," nor so completely and adequately represented by its behaviour, as it is natural, and hence scientifically "orthodox" to suppose. The bodily machine may become disordered in ways which irresistibly suggest that the "soul" is destroyed or deranged; but they do not prove this, and all the time it may be leading a life of its own in another "sphere," or on another "plane," though it cannot express this life through a body which is no longer its possession in any effective sense.... It was always a possibility that bodily functioning did not *produce* the activities of mind but only conditioned their manifestations, forming the vehicle or machine through which they were *transmitted*. As a logical possibility this suggestion had great merits—it could not, *e.g.* conceivably be disposed of by any of the facts to which materialism was wont to appeal; but it had to remain merely a theoretic possibility in default of positive evidence in favour of its interpretation. Now we seem to have got the requisite evidence. For we seem in this case to catch a glimpse not only of the actual correctness of the "trans-

mission" theory of mind, but also of the real spiritual agencies which are operating behind and through the veil of material mechanisms.

There are many instances in which persons are alleged to have functioned on another plane of existence while still in the physical body. Stainton Moses' visions are cases in point. His "controls" and other authorities have said that under such conditions, which usually occur in a state of physical unconsciousness, the aetheric or astral body is attached to the carnal body by a thread of light. That people still on the earth plane should confuse persons in this form with those who have already passed is quite intelligible, but there are few if any instances of similar mistakes being admitted by spirit communicators who allege that they have themselves finally passed to the other side.

Though no single newspaper test was conclusive and the clues were rather vague, the number of coincidences seems to be outside the scope of chance. The cumulative effects of the points of resemblance makes out a strong case for the identity of Samuel Beard with the person indicated by the communicator. It is really marvellous that so much information could be given of facts unknown to the medium or sitter, accompanied with the predictive element involved in the newspaper tests. The most plausible theory appears to be the spiritistic one that the information came from the sitter's father, to whom it was known and that he devised the newspaper tests. The alternative is to fall back upon some such hypothesis as the existence of an akashic record, or the possibility of telepathic communications from unknown sources. I believe that the method of newspaper tests is similar to that of book-tests, and that, as in the case of Stainton Moses, both in the matter of book-tests and of evidential information apparently coming from a printed source, the medium's clairvoyance (for the want of a better term), is used for the purpose under the guidance of external agency. As to how the newspaper sheet is glimpsed before it is in physical existence I refrain from speculating, because I can find no reasonable basis for an explanation.

## III. THE RAY CASE.

Of this case Mr. Thomas gives the following account :

During a sitting with Mrs. Osborne Leonard on December 20th, 1921, references were given at 11.54 a.m. to be verified in the morrow's *Times*. These were posted to the *S.P.R.* immediately after the sitting in accordance with my invariable custom. Among them was the following: I was asked to look in column one of the first page and there find, "about half way down, the name of a man very recently passed over about whom you have been talking lately."

I did not know to whom this might refer, but heard that evening of the death of Mr. Ray, one of our members at the Leysian Mission. Some months previously he had sent for me to visit him in hospital, and I had since then frequently discussed his chances of recovery with my colleague who was his regular visitor. It therefore seemed to me that the name Ray, if found at the given place in the morrow's *Times*, would perfectly meet the test.

The name appeared there in a marriage notice, *Francis Ray*, and was placed less than two inches below the half-way crease in column one. Moreover, this notice had not been present in the previous day's issue.

This incident impressed me as additional evidence following much of a similar character, showing how closely the communicator was able to follow my work at the Mission. Ray had died eight days before my sitting; the conversation regarding him had always been in private.

Following the above *Times* test was an attempt to get one on similar lines from the *Morning Post*.

*Morning Post*; re the man passed over quite recently, there is a name in column three, near the top; the same name as in the *Times*. Also another name of his a little lower down. The name James seemed to come strongly and close to the above.

Although there were syllables containing the required sound, such as *Rai*, in the word *rails*, it cannot be said this part of the experiment was successful. Yet it is significant that Mr. Ray's

Christian name was *James*, a fact of which I was unaware until several days after this sitting.

It is not stated whence the communicators obtained their knowledge of Ray's death, but the meaning appears to be either that Ray's spirit was present at the séance, or more probably that they (the father and sister of Mr. Thomas) knew from their own observation that he had passed. The case would then be similar to that of Beard, except that Ray had really passed and was not dying, as Beard was when supposed to have passed. In other words, the external agency of the communicators must be postulated. There is an alternative theory: Strevett's case being taken at its face value, we may assume that a similar rapport existed between Mr. Thomas and Ray, resulting in Mr. Thomas being subconsciously aware of Ray's death, and his knowledge being thus available to Feda, who thereby appreciated the importance of the presence of Ray's name in the *Times*. She was either looking for some word bearing on Ray's identity or finding such a word thought of Ray's death as a suitable object for a test. That the initiative came from the communicators seems on the whole to be the more plausible explanation. The *Times* newspaper test in this case is very appropriate, and is a striking instance of what can be achieved under favourable conditions.

Of course it is not safe to conclude that because two cases appear similar the same methods were used in both. These three cases seem to be connected with each other and to form part of a programme. It is curious that any two of them may be put in the same class from one point of view and distinguished from the third. If they are considered together they to some extent support each other, for a weak point in one is a strong point in another *e.g.* the newspaper tests are not so conclusive in Beard's case as in Ray's, and the inception of Strevett's case is not so satisfactory as the foundations of Beard's and Ray's. Comparing them together one feels that a weakness may be due to accident or lack of material and that one cannot always expect a perfectly water-tight structure.

## CORRESPONDENCE.

FURTHER STATEMENT CONCERNING "A SUPPOSED  
PREMONITORY IMPRESSION."

*To the Editor of THE JOURNAL OF THE S.P.R.*

TRAVELLERS' CLUB,

LONDON, *September, 1926.*

MADAM,—The letter on the ease of prevision which was printed in the *Journal* of July (Vol. 23, p. 118) does not accurately represent the facts as known to me, and I should be obliged if you would give me the opportunity of making the following corrections.

(1) Mr. Hobson states that I sent a telegram to warn the manager that a fall of rock was impending. *I mentioned nothing about a fall of rock.* When my telegram was sent ("to stop the men working immediately") I only knew that the men were in great danger where they were working. I did not know what form the danger took until next morning, when I received three telegrams to let me know what had happened shortly after I had sent the telegram.

Mr. Hobson implies that I knew all about quarry operations from my boyhood. That statement is also incorrect. My father and I lived about ten miles from the quarries, which were worked by a local manager. My father was over forty years of age when he first had an interest in the quarries, which he visited from time to time to consult with the manager; but neither my father nor I had any technical knowledge of quarrying, and in my early days I rarely visited the quarries. If the quarrymen who were working on the ground, and who had known it from childhood, and the agent, saw no indications of danger, how should I?

(3) When I motored back from the quarry with my brother he told me of a "shoot" he had been to. I was interested, and while listening to him the "message" came that the men were in great danger and I should send a wire to the agent to tell them to leave immediately. When I told my brother he said there was no reason and no indication of danger; but I persisted, and at the next Post Office I passed I sent the wire.



When I received the three telegrams the next morning telling me of the landslide I lay on the sofa for an hour, and the thought uppermost in my mind was, if I had been persuaded not to send the telegram what a terrible result would have followed. But I must disclaim Mr. Hobson's statement that I warned the local manager that a fall of rock was impending. I was only aware of some great danger.

JOHN A. A. WILLIAMS.

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### NOTES ON PERIODICALS.

The February issue of the new German monthly periodical *Rerale Bund* has a short article by Professor Schäfer of Wandsbek, which deals with some experiments recently conducted in attempted "control" of a medium by a living person at a distance and by arrangement. One of the results appears to be striking, and a detailed account should be published. Two private persons took part in the experiment, in addition to the circle of observers. One was the daughter of a prominent local official; and the other an officer in the air-force. It was proposed that attempts should be made by the officer to "control" the female medium from a distance. The officer was told the day and hour in which sittings were held, and the circle awaited results. One evening, during the sitting, a sharp rap was heard, and the entranced medium immediately sprang up and assumed a military bearing. She signified her desire to write, and on a paper block which was handed to her she wrote in a changed handwriting the words *Me-mento moris C.* . . . A member of the circle then announced that he had received a letter from the officer stating his intention of being present in spirit at the evening's sitting, and enclosing a sealed envelope. On opening the envelope a piece of paper was found on which was written the same words as the medium had just written herself. It was also stated that the writing was similar to that of the officer.

The *Journal* of the American Society for Psychical Research for June has an interesting article by Dr. Crandon on certain new features of the Margery mediumship, in which what is claimed as examples of cryptesthesia are a prominent feature. The case is evidently becoming of increasing importance, and recent visitors

of scientific distinction in other fields have been much impressed, as one would naturally expect.

In the same issue M. René Sudre contributes an abstract of a lecture recently delivered at the Collège de France, in which he severely castigates the persons whose doubts concerning the integrity of mediums and the competence of investigators lead them to adopt an attitude of great caution in the field of psychical research. Thus the present writer is characterised by M. Sudre as one who has "made war against all physical mediums," which is a grotesque travesty of the truth, and in his treatment of Guzik M. Sudre shows that he has but little appreciation of the nature of the evidence against that medium. The persons chastised with so much Gallie vigour by M. Sudre ask for very little. Many of them, the writer included, would travel many miles to hear a few supernormal raps. The only condition they insist upon is that these raps should not be such as may be produced normally, and can it be said that this condition is unreasonable? M. Sudre is continually deploring the aloof attitude of scientific men. "We would wish," he says, "to have a scientific audience," and all that is demanded is "a single effort of good will." Is M. Sudre too ingenuous not to realize that that scientific audience is patiently awaiting a demonstration of the "facts" proclaimed by their enthusiastic sponsor, but under conditions better than those which appear to M. Sudre so perfect, and which he associates so often with the names of Guzik, or Kahn?

In the same issue Mr. Bird continues the discussion of Mrs. Pruden's mediumship, and comes to the wise conclusion that nothing more can be done until that lady permits the inquiry to be conducted in such a way that obvious avenues to fraud are at least partially closed to her.

E. J. DINGWALL.

## REVIEWS.

I. "*Margery*" the Medium. By J. MALCOLM BIRD. Boston: Small, Maynard & Co. 1925. Price \$4.00.

THIS book is an account of the celebrated "Margery" mediumship from its commencement up to the date of publication. For the benefit of those of our Members, if there are any, who are not acquainted with the details of the case, it is worth while to mention that Margery is the name given to Mrs. Crandon, the wife of a well-known Boston surgeon, and that her mediumship began, as far as this book is concerned, in 1923.

For the purposes of this review the book may be considered as consisting of two parts, the first being an account of the various sittings and phenomena which took place up to April, 1924, while the second is an account of the investigation by the Committee appointed by the *Scientific American* magazine to examine the phenomena of mediums who entered for the prize offered by that journal.

The phenomena recorded in the five hundred or so pages before us form perhaps the most heterogeneous and confusing mass of material that has ever been presented to the student. To attempt any kind of summary would be hopeless. Almost every phase of mediumship that has ever been heard of finds some example in this extraordinary case, and the really notable fact which emerges from the mass is that we know no more about the causation of such phenomena or their place in a scientific scheme, than we did when the series began. If, as the author argues, the Margery phenomena are genuinely supernormal, this is a lamentable confession of failure.

Various attempts seem to have been made by different investigators to secure the production, under test conditions, of some single phenomenon which could be examined in detail, but in every case before this end was attained the inquiry went off on to a new track, and for some reason or other the earlier attempt fell through.

The reader will thus find, in this part of the book, an immense number of rather disconnected accounts of alleged supernormal events; but it will be difficult for him to decide whether their

claim to genuineness can be allowed, and, even if it is, they will tell him nothing as to their mechanism.

With regard to Mr. Bird's accuracy as a reporter, the only case in which this can be estimated by us is his account of the sitting at the S.P.R. rooms in 1923, in which he describes Mr. "Fielding" as a conjurer, and the table as "the celebrated trick table of Mr. Harry Price." In point of fact Mr. Feilding is not a conjurer, and the table is in no sense a trick table and was not designed by Mr. Price.

What I have called the second part of the book is an account of the investigation by the *Scientific American* committee, of which Mr. Bird was secretary from its formation until the close of the Margery enquiry, and it is clearly as a criticism of this Committee, and as a reply to its adverse report that the book was largely written. On this side of the Atlantic it is difficult to form any opinion as to the rights or wrongs of this dispute. What is abundantly clear from Mr. Bird's account is, that the Committee was not a sufficiently united body for the task they had undertaken. The members of it had a tendency to pursue their own lines of inquiry, and to formulate their conclusions without a sufficiently frank attitude towards one another. This was probably an inevitable consequence of the constitution of the Committee, but the fact rendered any satisfactory conclusion impossible.

From the present position of the Margery problem as it is presented in this book it is perhaps possible to draw two conclusions. First, that if any progress is to be made it will only be by insisting on the continual repetition of one phenomenon, until by varying the conditions, some definite knowledge is gained as to the nature of the forces at work and their *modus operandi*. Second, that the group of investigators concerned must be prepared to devote a large amount of time and work to possibly monotonous experiment, and must have complete confidence in one another.

V. J. W.

II. *Fakirs, fumistes et Cie.* By PAUL HEUZÉ. Pp. v, 211. Paris : Les éditions de France, 1926.

THIS little book is a discussion of the claims of certain travelling "fakirs," such as Tahra Bey and Rahmann Bey, and their relation

to alleged psychic phenomena. The author will be remembered as one of the promoters of the various schemes for testing the claims of physical mediums in Paris, and in the present volume he applies his strongly developed critical faculty to a consideration of the travelling fakirs. He shows how their phenomena can be duplicated with a little practice and some pain by anyone, and the wrapper shows him with hat-pins thrust through his flesh *à la* Tahra Bey.

E. J. D.



# NOTICES.

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## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 19B Tavistock Square, London, W.C. 1, on Tuesday, November 16th, 1926, at 6 p.m.

## A CONVERSAZIONE.

A CONVERSAZIONE will be held at The British Medical Association House, 19B Tavistock Square, London, W.C. 1, in the Lounge, on Tuesday, November 16th, 1926, at 8 p.m. Refreshments, for which a charge of 1s. will be made, will be provided between 8 and 9 p.m. Mr. Dingwall will give an account of the documents and other material, recently acquired by the Society, relating to D. D. Home.

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**Vance, G. H.**, 12 North Hill, Highgate, London, N.
- 

### MEETING OF COUNCIL.

THE 230th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, October 1st, 1926, at 5 p.m., MR. J. G. PIDDINGTON in the chair. There were also present: Mr. E. N. Bennett, Mr. W. R. Bousfield, Sir Oliver Lodge, Dr. Wm. McDougall, Dr. T. W. Mitchell, Mr. W. H. Salter, Mrs. W. H. Salter, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Seven new members were elected. Their names and addresses are given above.

The monthly accounts for July, August and September, 1926, were presented.



L. 1274.

CASE.

AN ATTEMPT TO GIVE INFORMATION CONCERNING THE  
CONTENTS OF A SEALED PACKET.

THE following case has come to us from Mr. E. F. Benson, a Member of the Society, by whom the facts were originally communicated to Mrs. Sidgwick and to Mr. J. G. Piddington. It is a case of an attempt to obtain by supernormal means information concerning the contents of a sealed packet, this information being possessed by no living person. So far as regards its original purpose the experiment failed, but the result was not without interest in the fact that five persons independently made statements which seemed to be attempts to describe the contents of the packet, and these statements agreed with one another, though not with the facts. This suggests that some telepathic rapport may have been set up between the various living persons concerned in the experiment, and for that reason the incident is worth recording. The names of all the persons concerned are known to the Society, but some of them are not given here.

The experiment originated in 1918, when Mrs Benson, Mr. E. F. Benson's mother, sealed up a packet containing something which had belonged to her daughter, who had died two years before. Mrs. Benson herself died in 1918, and in 1923 Mr. E. F. Benson wrote to Mr. Piddington as follows:

*Aug. 15.23.*

...In consequence of what Mrs. Leonard said, while I was sitting with her, about another packet... my mother agreed to prepare Packet B (with which we have to deal). Packet B, which has never been opened, is in my possession. All I know of its contents is that it contains something which belonged to my sister, who died in 1916. The plan was that I should try to ascertain from some medium what Packet B contained. Up till the time of my mother's death in 1918 I had not done so. As far as I know, therefore, nobody alive has any knowledge of what Packet B contains. (i) After my mother's death I told Mrs. A—— [a personal friend of Mrs. Benson's, see below] the

story of Packet B, which was then unknown to her. She sat with a friend of hers who does automatic script, and in the script there came out the information of what the packet contained. I do not know what that information was, because I refused to let Mrs. A—— tell me. . . .

E. F. BENSON.

The later part of Mr. Benson's letter to Mr. Piddington is concerned with matters which are told in greater detail in a subsequent letter to Mrs. Sidgwick (see below).

The next development in the case occurred in June of this year, when Mr. Benson wrote to Mrs. Sidgwick, thus:

*June 23.26.*

I enclose a half sheet which may perhaps interest you. . . . I intend now to open the packet in question, because I don't see how, as a test, the conditions could be improved. For the last eight years, nobody, as far as I know, can have known what is in the packet, and if it does contain a lock of hair, or, say, the picture of a lock of hair, or anything of the sort, it is difficult to see from where, except from some disearnate source, the information could have come. . . .

E. F. BENSON.

With this letter was enclosed the following statement:

The substance of this was written on June 17th, 1926, and copied out with two small corrections on June 22nd.

Some months before my mother's death in 1918 she sealed up a packet the contents of which, so far as I know, are unknown to any one living on this earth, and sent it to me with a view to my seeing if any medium could, without handling the packet, tell me what was inside it. I could not find a suitable opportunity before her death, and the packet, still unopened, is in a drawer of the table in the front ground-floor at 25 Brompton Square.

After my mother's death I told Mrs. A—— of the existence of the packet, and she consulted three mediums separately who, purporting to be in communication with my mother, told her what the packet contained. They none of them saw or handled or were in any way put into connexion with it, but they all three said it contained the same thing. Mrs. A—— did not tell

me what this was, but wrote it down and gave it me in a sealed envelope. The idea was that I should independently consult a medium, and therefore had better not know what the others had said. When two of the mediums had given the same answer, but before the third had been consulted, I sat with Mrs. Cooper of the British College of Psychie Science. She professed to learn the contents of the packet (which she said was a flower), but when I told Mrs. A—— this, it did not agree with what had been told her.

Last week, on June 9th, Mrs. A—— brought here a fresh medium Mrs. [Barnes] (pseud.). She went into trance, and speaking with great difficulty called me "her son Fred." She then pulled down a piece of her hair, and wrapped it round her fingers: she repeated this action twice or three times. On coming to herself she seemed to have no idea what had happened, and before going into trance had not known that she was being consulted about the packet in question. Mrs. A——, as the medium was coming out of trance, told me for the first time what the other mediums had said, namely that the packet contained a lock of hair. Mrs. A—— confirms the correctness of this account.

E. F. BENSON.

In reply to some questions put by Mrs. Sidgwick, Mr. Benson wrote to her again a few days later, as follows:

*June 28th, 26.*

... With regard to your first letter (special features), the questions you ask can mostly be only answered by Mrs. A——. I will put them all to her, and get her answers written down before the packet is opened. There are, however, a few which concern me. (1) The drawer in which the packet has been kept was not looked. . . .

E. F. BENSON.

In the rest of this letter and in a letter written on July 1st, Mr. Benson discusses what bearing this fact could have on the experiment. The conclusion he reaches is that it may be regarded as certain that the contents of the packet had not become known to any one. In view of the result of the experiment this part of the evidence does not seem worth recording in detail. Mr. Benson also sent Mrs. Sidgwick a statement concerning Mrs. A——'s replies to questions put to her, as follows:

*Questions asked Mrs. A—— by E. F. B. before the opening of the packet, and her answers.*

(1) Did Mrs. A—— know where the packet was kept?

*Answer.* No.

(2) About what date did E. F. B. mention the existence of it to her?

*Answer.* About 1921.

(3) What were the names of the mediums who gave the identical solution of the contents of the packet?

*Answer.* (i) Mrs. C——. She gave it in automatic script in 1921.

(ii) Mrs. J——. She gave it in trance in 1921 or 1922.

(iii) Name of third doubtful. She gave it in trance about the same time.

(iv) Mrs. [Cross]. She was not in trance, but said she saw my mother, describing her correctly, standing by Mrs. A——, and holding a lock of hair.  
Date, 1926.

(Finally Mrs. [Barnes] said nothing about a packet, but in trance at Lamb House, Rye, in June, 1926, wound my finger in her hair. Nothing was said to her in my presence about my mother.)

(4) Did any of the mediums know before the sitting that they were to be asked about a sealed packet?

*Answer.* No. The information concerning a lock of hair occurred spontaneously, whether the medium was in trance or not. Mrs. C—— signed the message as coming from my mother.

(5) Did any who spoke in trance appear to have any subsequent knowledge of what they had said?

*Answer.* No.

(6) Did Mrs. A—— tell them what had happened, or mention E. F. B. or his mother?

*Answer.* No.

(7) Did Mrs. A—— think that any of the mediums were acquainted?

*Answer.* To the best of her knowledge they were not.

After the opening of the sealed packet Mr. Benson wrote to Mrs. Sidgwick as follows:

*July 2.26.*

The test was a complete failure, for the packet contained a lacquer box, and inside it was a small silver cross and a piece of a necklace of Egyptian beads . . .

E. F. BENSON.

As observed in Mr. Benson's letter the test was a failure, so far as concerns the attempt to obtain information not possessed by any living mind, and the interest of the case lies in the circumstance that five people independently made the same suggestion in regard to the contents of the sealed packet. The force of this coincidence is diminished by the fact that the suggestion as to a lock of hair was a fairly obvious one. On the other hand, there are other obvious suggestions, *e.g.* the one made by Mrs. Cooper, that the packet contained a flower, and it does not seem likely that chance alone would lead as many as five people along the same road. The fact that on all the occasions when a lock of hair was mentioned Mrs. A—— was present, and that on the one occasion when she was not present, the sitting with Mrs. Cooper, a different solution was offered, suggests that telepathy from Mrs. A—— may have played some part in the result obtained.

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### THE S.P.R. SERIES OF SITTINGS WITH MR. GEORGE VALIANTINE.

REPLY BY MR. H. DENNIS BRADLEY TO MR. HERWARD  
CARRINGTON, AND UNA, LADY TROUBRIDGE.

I HAVE read Mr. Hereward Carrington's letter in the issue of the *Journal of the S.P.R.* for June, in reference to the Valiantine sittings. I have also read the reply by Una, Lady Troubridge.

Mr. Hereward Carrington naturally endeavours to defend his position as a member of the Scientific American Committee. The findings of that Committee, published in their Report of July 1923, upon the three sittings held with George Valiantine, were based upon a determined assumption of fraud. My analysis of this Report in *Towards the Stars* was scientifically critical, and those findings were proved to be illogical and groundless.

During 1925 a further series of sixty-one experiments took place under the mediumship of Valiantine. These sittings were attended by one hundred and twenty-two persons. This series, at which luminous trumpets were introduced, was even more successful and evidential than that of 1924. The complete details



are published in *The Wisdom of the Gods*, which Mr. Carrington does not appear to have read.

In his comments on Lady Troubridge's report of the Valiantine sittings Mr. Carrington says: "It is unfortunate therefore, that on the only occasion when she thought she heard the medium's voice at the same time as the 'independent voice,' other sitters in the circle failed to do so. . . ."

This is inaccurate. Simultaneous voices were heard not only by Una, Lady Troubridge, but by Mrs. Bradley, by myself and by Mr. Hannen Swaffer, and, on a subsequent occasion, at that same sitting, when the two voices were again heard speaking simultaneously, *every* sitter in the circle heard it. (See p. 298 of *The Wisdom of the Gods*.)

Mr. Carrington's naive blundering reaches its height in his primitive explanation of the methods by which the medium is supposed (by him) to produce the voices. He gives a series of curious manoeuvres which a fraudulent medium is supposed to perform with the trumpet, adding, mysteriously and significantly, "in the dark," and ignorant that in the Valiantine sittings two luminous trumpets were used, and that these manoeuvres were impossible without instant detection.

Mr. Carrington is incorrect in his statement of the conditions of the Valiantine tests. Nor are his mis-statements confined to one aspect of the case. Even Una, Lady Troubridge, finds it necessary to repudiate some of his suggestions. (P. 90, *Journal S.P.R.*, June 1926.)

Mr. Carrington would seem to have a high opinion of his own powers as a fraudulent medium, and boasts of his performance in the light, performances as to the possibility of which, however, Lady Troubridge would appear to be dubious. He is apparently ignorant of the conditions of these daylight sittings. Far be it from me to question Mr. Carrington's powers of imposition, but I may be permitted to doubt his capacity for carrying on intelligent conversations in half a dozen languages, under any conditions, light or dark.

It is impossible to understand the attitude now taken by Lady Troubridge, in view of the report she gave in the *Proceedings of the S.P.R.*, and in view of the many statements which she made before witnesses during the series of the Valiantine sittings.

Lady Troubridge now says (June 1926), "I agree with almost everything Mr. Carrington says." This is tantamount to saying that she agrees with the assumption of Mr. Carrington "that Valiantine's phenomena are easily explicable, and that fraud alone will serve to account for all the alleged manifestations produced through his 'mediumship.'"

How is it possible for Lady Troubridge to reconcile this assumption with her report of January 1926 (Part 97, *Proc. S.P.R.*, page 55): "We think it only fair to Valiantine to say that, apart from any evidential value lying in the utterances of the voices, we feel that the total phenomena produced at this sitting were beyond what could have been obtained by the fraudulent efforts of the medium unaided by any accomplice?"

Lady Troubridge now refers to "the conditions imposed by Mr. Bradley—total darkness, no control of the medium, and a general atmosphere of antagonism to any test being required."

It is remarkable that she should now make such an objection, since the entire object of these sittings was to obtain mental evidence, and the question of controlling the medium was never raised. The sittings were not held in total darkness, since the two luminous trumpets or megaphones were brightly luminous, and were both clearly discernible, so that every movement and every angle could be observed by all the sitters.

Lady Troubridge's present objections are in entire contradiction of the facts of the case.

On Thursday, March 13th, 1925, Lady Troubridge and Miss Radelyffe-Hall had their first sitting at Dorineourt, under Valiantine's mediumship.

On this occasion Valiantine was *not* introduced to either Lady Troubridge or Miss Radelyffe-Hall, nor did he see their faces until we walked into the study, when the lights were switched off after a few seconds.

During the sitting three different "voices" came through, giving their Christian names and surnames, and speaking to both Lady Troubridge and Miss Radelyffe-Hall. Lady Troubridge asked one of the spirit voices to give through the name of her daughter; the name was volunteered by the voice, a most unusual name as Lady Troubridge herself states.

In her letter of June 1926 Lady Troubridge states: "Mr.

Bradley introduces his sitters by name; in many cases there are preliminary dinner-parties at which the medium is introduced to all the company, and is able, should he wish it, to glean such information as Mr. Bradley and his household may have failed to supply." This statement is entirely untrue. At the great majority of the Valiantine series of sittings none of the sitters was introduced to Valiantine. It was only on a few occasions with guests who were staying in my house during week-ends, when it was impossible to avoid introductions, that this method was adopted. On each of these occasions I have been careful to state, in my book, that the sitters were introduced.

I have used meticulous care in recording faithfully every incident, and I resent the innuendo made by Lady Troubridge in her statement that "Valiantine's position as a guest in the household, including Mr. and Mrs. Bradley, their son and servants, and a younger son of eight years old, offers unlimited opportunities for the acquisition of useful data ament prospective sitters."

On Monday, March 16th, 1925, Lady Troubridge and Miss Radclyffe-Hall again sat at Dorineourt under the mediumship of Valiantine. Dr. Woolley was also present. On this occasion three different spirit voices again spoke to Lady Troubridge and Miss Radclyffe-Hall, each voice announcing itself by name.

At the time when Valiantine was speaking simultaneously with Dr. Barnett, and the two voices were heard by all speaking together, Lady Troubridge immediately volunteered the statement: "I wish to state that the medium was speaking at the same time as Dr. Barnett." (See *Proc.*, Part 97, p. 61.)

The sitting which took place at 6.30 p.m. at Dorineourt on March 21st, 1925, was a negative one. A mistake was made with regard to a "Feda" communication in reference to Miss Walker. It was far more my mistake than that of the communicant, and, quoting from Lady Troubridge's Report of this sitting (p. 64-75, Part 97, *Proc. of the S.P.R.*), the voice of "Feda" said: "Raymond is here and wants to speak with Miss Walker," and, again, "Raymond has come to give a message to Miss Walker." Later: "Raymond is here and he wanted to speak to Miss Walker." Both the voice of "Feda" and the voice of "Dr. Barnett" said that the mistake was ours and that the circle had misunderstood.

After this incident "Feda" continued talking to me for some two or three minutes; impressing upon me and insisting that she had not made a mistake.

Some few weeks after this sitting Lady Troubridge informed me, at a P.E.N. Club Dinner (I believe the date was April 7th), that at a sitting with Mrs. Osborne Leonard "Feda" told her that she had *not* made a mistake on the evening in question. Lady Troubridge then told "Feda" that "*rather than there should be any possibility of a mistake being made it would be better if Feda did not endeavour to get through at these voice seances again.*"

*How does Lady Troubridge account for this obvious instance of cross-confirmation of evidence of identity obtained through the two different mediums—George Valiantine and Mrs. Osborne Leonard?*

Lady Troubridge states that at the Valiantine sittings, Feda, in the direct voice, speaks with a Yankee accent and vocabulary. "Feda" does not talk with a Yankee accent. She speaks with a peculiar accent, which is definitely characteristic, and which never varies. Lady Troubridge has never heard "Feda" speak in the direct voice.

Lady Troubridge has offered the opinion that it was quite possible it was not "Feda" at all—and that it might be an entity impersonating "Feda." This contention cannot possibly be accepted, as "Feda" has been through on dozens of occasions, speaking in a characteristic manner, both at the Valiantine sittings and at the "direct voice" sittings held under my own and my wife's mediumship. She has an unmistakable personality, and, in addition to this, I have a remarkable accumulation of cross evidence through "Feda" in the direct voice, confirmed by sittings with Mrs. Osborne Leonard when "Feda" has spoken through Mrs. Leonard in her trance condition. Mrs. Osborne Leonard herself has spoken with Feda at length at the direct voice seances held at Dorincourt. We all know "Feda" and every intonation of her voice.

\* \* \* \* \*

During this series of Valiantine sittings both Lady Troubridge and Miss Radclyffe-Hall received several evidential utterances given to them in the direct voice of communicants known to them.

I would particularly refer to pp. 57-58 of Lady Troubridge's Report (*Proc.*, Part 97).

Many other evidential communications are also to be found in Lady Troubridge's report. In her letter of June 1926 Lady Troubridge ignores these, and refers only to what she now, for the first time, calls "definite mistakes." These "mistakes" on analysis, prove to be:

(1) Mrs. *Eastman* (pseudonym), expressing affection for her. (Lady Troubridge.)

This however, is quite a usual occurrence at "direct voice" sittings, when personal spirits address sitters when known to them.

(2) *Alfred Herwood* (pseudonym), claiming acquaintance with Miss Radclyffe-Hall.

The voice of *Alfred Herwood* did not claim to have known Miss Radclyffe-Hall [in life, but it is perfectly logical and, indeed, obviously true, for him to claim her acquaintance at this sitting.

(3) "Our (Lady Troubridge and Miss Radclyffe-Hall) being still at Sterling Street."

This occurred at a daylight sitting (*Proc. S.P.R.*, Part 97, p. 71) when, according to Lady Troubridge's own report, which I quote:

"The voice said: 'I wish X. . . (her daughter) would come here,' and 'sent love to her.' It added that the speaker was coming home with me and had often been with me in Sterling Street."

It must be noted carefully that the voice did *not*, according to Lady Troubridge, say anything whatever about her and Miss Radclyffe-Hall being *still* at Sterling Street. According to Lady Troubridge's report the voice said she *had* often been there. Since Mrs. *Eastman's* daughter had visited Lady Troubridge at Sterling Street, after her mother's death, there is no mistake whatever, that the voice of Mrs. *Eastman* made such a statement, and it may be indeed taken as an evidential utterance.

\* \* \* \* \*

The attitude adopted by Lady Troubridge in her letter of June 1926, published fifteen months after the incident occurred, is curiously contradictory to the attitude adopted by her during these sittings; in her Report of January 1926, and in all the statements she made before witnesses at the time.

Lady Troubridge concludes her present letter by saying: "To sum up; the obvious and flagrant inaccuracies contained in the utterances, which put them entirely "out of the court" as



genuine psychic communications, justify the deepest suspicion regarding the means employed in their production."

It is inconceivable that Lady Troubridge should now make such a grave assertion, after having said on March 23rd, 1925, in the presence of witnesses, "I consider this establishes Valiantine in an exceptional way." Which statement does Lady Troubridge wish us to believe?

Mr. Carrington appears not to have troubled to read the evidences of the various daylight sittings held under the mediumship of Mr. Valiantine, full details of which were published in various chapters of *The Wisdom of the Gods*. At all of these Valiantine was under complete observation. Remarkable evidence was given to various of the sitters by spirit voices.

Upon Mr. Carrington's assumptions, apart from the extraordinary physical phenomena, Valiantine would have to possess the ability to speak in cultured French, German, Italian, Spanish, Russian, the Swiss and Basque dialects, Japanese, Chinese, and idiomatic Welsh. In addition, he would also have had to acquire, by some inconceivable means, innumerable intimate private details of various personal spirits who have spoken to between two and three hundred different people during the series of sittings recorded in my books. He would also have to be able to speak with fluency and knowledge upon art, literature, science, medicine and philosophy. In addition to being a genius in learning, he would also be the finest actor the world has ever seen. He would have to impersonate all types of characters, men, women and children, and, additionally, he would need to be, on the physical side, a brilliant conjuror and a super-human acrobat.

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#### FURTHER REPLY BY DR. CARRINGTON AND LADY TROUBRIDGE

A word or two in reply to Mr. Bradley, concerning those parts of his paper which refer to myself. I do not agree that Mr. Bradley's criticism of the findings of the "Scientific American" Committee were in any way final or conclusive. On the contrary, I think that Mr. Bird's replies to Mr. Bradley were quite conclusive, and showed Mr. Bradley to be wrong. (*Journal, Amer. S.P.R.*)

I cannot agree with Mr. Bradley in thinking that a dark

séance is not a dark séance merely because the trumpets used are illuminated! Nor have I ever heard this argument advanced before. The illumination would merely show the movements of the trumpets, and not the movements of the medium. Whether the trumpets were moved by some supernormal force, or by the muscles of the medium, would still remain the problem to be solved.

May I finally assure Mr. Bradley that I am in no way opposed to the possibility of Valiantine's genuine phenomena, and am perfectly ready to change my opinion concerning him whenever sufficiently conclusive evidence is forthcoming? Such evidence has not, however, I feel, as yet been furnished.

HEREWARD CARRINGTON.

Having read Mr. Dennis Bradley's statement in the November *Journal*, I find that we are at variance on so many points as regards what happened at those Valiantine sittings which I attended, and also regarding what I said or did not say at various times to Mr. Bradley, or in his hearing, that I do not feel justified in claiming space in the *Journal* for a further discussion of the matter. As to whether my memory and observation or those of Mr. Bradley, are most reliable, that must remain purely a matter of personal opinion, since we both adhere with equal determination to totally different accounts of the same occurrences. I imagine that those who know us both will form their judgment upon the evidence we have given on former occasions of cool and impartial mentality.

There is, however, one statement made by Mr. Bradley on page 152, which in justice to Mrs. Osborne Leonard and her Control Feda, I must contradict: Mr. Bradley quotes me as having informed him that Feda had told me that "she had NOT made a mistake" on the evening of the Valiantine sitting when a purporting Feda made a very grave mistake. What Feda told me at Mrs. Leonard's and what I repeated to Mr. Bradley, was that she had not spoken AT ALL during the Valiantine sitting in question.

I confess I cannot see that this constitutes any "cross-confirmation of evidence of identity"—if it suggests anything at all, it suggests that there was something very wrong with a voice sitting that produced a "Feda" voice disclaimed by the

entity to whom it was supposed to belong, and a voice which as I stated before, bore no resemblance at all to that of Mrs. Leonard's Control. Had Mr. Bradley not been a prey throughout that sitting to the most violent emotions of excitement, distress and indignation, I feel sure that his impressions would have confirmed my own.

UNA VINCENZO TROUBRIDGE.

[*This correspondence must now cease.* ED.]

### NOTES ON PERIODICALS.

THE *Zeitschrift für Parapsychologie* for July has the continuation of Mr. Krall's experimental study of involuntary whispering. The experiments seem to have been ingeniously conceived and well executed, and we hope that the articles will be reprinted in pamphlet form. Dr. Voss contributes a short paper on some personal experiments in clairvoyance, and Dr. Barthel has a note upon the problem of telekinesis.

The issue for August has a paper by Professor Messer of Giessen on his experiences with Frau Silbert of Graz. The sittings have no evidential value; and although Professor Messer prints the accounts of the "touches" he receives in italics, it is difficult to understand what importance he attaches to them since the medium's feet remained uncontrolled beneath the table.

The September number of the same periodical has an account by Dr. Von Sehrenk-Notzing of the new electrical method of control derived by Mr. Karl Krall for investigating physical mediums, and employed in Munich by Dr. von Sehrenk during sittings with Willi Schneider. The device consists in a circuit of four lamps, the current for which passes through the medium and controller by means of metal contacts on hands and feet. If control is relaxed the circuit is broken and one or more lights go out, thus revealing where the loss of control has occurred.

The *Zeitschrift für kritischen Okkultismus* (Bd. I., Heft 4), has a long article by Dr. Schulte on methods of control in dark sittings, in which he illustrates his points by referring to the number of sources of error made plain by the ordinary experimental procedure of normal psychological investigation.

Mr. Dingwall contributes a short note on the importance of

the recent exposure of the photographie medium, George Moss, regarded as an example of the worthlessness of observations by untrained experimenters, whilst Count Klinekowsstroem concludes his survey of cases of telepathy in the earlier literature. Count Perovsky-Petrovo-Solovovo publishes a note upon some hitherto almost unknown experiments with the medium Slade that Aksakoff had in Russia just after the medium's triumphs with the Zöllner group. Finally, Count Klinekowsstroem reviews the recent reports of the S.P.R. on the mediums W. Schneider and J. Fronczek.

The *American Journal of Psychology* for July has a characteristic paper by Dr. Walter Prince on the Margery Case. It takes the form of a review of the published literature up to the end of 1925. The article is clearly negative, and in substance is a defence of the investigators who have failed to be convinced of the reality of Margery's claims. An attack is also made upon the various publications in favour of the medium, and extracts are selected in order to show the various "changes," "omissions" and "subtractions." Dr. Prince lays much stress upon the "conditions" which hampered the work of the Scientific American Committee, although he does not explain why the Committee accepted them. Similarly he complains that "Dr. Crandon was beside Margery in 109 out of the 112 sittings of the Scientific American period," whilst omitting to mention the highly important fact that the link between Dr. Crandon and Margery was often controlled by the committee's own observer.<sup>1</sup>

<sup>1</sup> J. M. Bird, *Margery* (Boston (1925), 154-155, and L. R. G. Crandon in *J.A.S.P.R.*, 1925, xix. 366-367). I have endeavoured to discover the exact statistics concerning this question, but the condition of the committee's records renders accuracy apparently impossible. Dr. Crandon (letter dated July 30, 1926), writes that "the link between Margery and myself was controlled at every sitting for the Scientific American Committee, except for red light phenomena where it is not necessary"; Mr. Bird says (letter of Aug. 4, 1926), that in forty sittings the link was controlled, and Dr. Prince (letter of July 31, 1926), states that the link was controlled in about 36 sittings. It appears to be uncertain how many official sittings the Committee held, and thus confusion arose which now it is impossible to reduce to order.

The *Occult Review* for September has an article by Mr. Fortune on evidence and proof in occult science. The writer is aware that the present position is unsatisfactory, and admits that the nature of proof available concerning the "Inner Planes" differs from that available for natural science.

E. J. D.

## CORRESPONDENCE.

## CONCERNING PSYCHIC "LIGHT."

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—With regard to Miss Gertrude Tubby's letter in the *May Journal* (Vol. XXIII. pp. 81, 82), regarding psychic "light," it is interesting to consider the question of the "light" which seems to play such an important part in mediumistic phenomena, in connection with the light which it seems to me, from my own experience and from what I have read, illuminates the normal dream field.

(a) Very often when on the point of dropping asleep and dream imagery is beginning to manifest itself, I have been conscious, on being roused to consciousness by a noise, of the sudden disappearance of light. The light is not caused by the noise or disturbance: I am vividly conscious on waking that the vague inchoate beginnings of dreams have been associated with this light which vanishes in a flash, with the dreams. In Miss Tubby's words, "the light disappears when the consciousness becomes aware of it." It seems probable that these lights (the normal-dream and the mediumistic) only differ quantitatively!

(b) Some months ago you published a letter from me regarding the "left-handedness" of my visionary impressions, in connection with my left-handedness.<sup>1</sup> I venture to recall this in connection with the letter under discussion. But I am surprised to note that the supernormal light effects observed with the right-handed medium, Mrs. Sanders, were massed on the same side as the *right* lobe of the brain: surely right-handedness is due to the domination of the *left* lobe?

ERNEST J. THOMAS.

<sup>1</sup> *S.P.R. Jour.*, Vol. XXII., p. 75.



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# JOURNAL

OF THE

## Society for Psychical Research

*For Private Circulation among Members  
and Associates only.*

NO. 430.—VOL. XXIII.

DECEMBER 1926.

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31 TAVISTOCK SQUARE, LONDON, W.C. 1.

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Members are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained by the Society.

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# JOURNAL

OF THE

## Society for Psychical Research

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### NOTICE OF MEETING

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## A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

31 TAVISTOCK SQUARE, LONDON, W.C. 1,

On MONDAY, DECEMBER 20th, 1926, at 5 p.m.,

WHEN A PAPER ENTITLED

“A Report on the Alleged Action of Nervous  
Effluence in Hypnotism”

(Cf. “Problems of Hypnotism,” by Dr. Sydney Alritz, *Proc. S.P.R.*,  
Vol. XXXII. pp. 151-178),

WILL BE READ BY

ROBERT H. THOULESS, M.A., PH.D.

(LECTURER IN PSYCHOLOGY AT THE UNIVERSITY OF GLASGOW).

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*



### NEW MEMBERS.

- Costopulo, P. J.**, c/o Crédit Commercial Héliénique, Calamata, Greece.  
**Cunnington, Dr. C. W.**, Tatchley House, Dollis Avenue, Finchley, London, N. 3.  
**Duckworth, G. A. V.**, Travellers' Club, Pall Mall, London, S.W. 1.  
**Holdsworth, H. A.**, Amberd, Blenheim Road, Wakefield.  
**Northcote, Rev. Hugh**, Ducksmoor Cottage, Moretonhampstead, Devon.  
**Nunburnholme, Lady**, 41 Berkeley Square, London, W. 1.  
**Payne, Mrs. E.**, 28 Horbury Crescent, London, W. 11.  
**Robson, Major J. S.**, Hales Place, Tenterden, Kent.  
**Röthy, Charles**, II Szász Károly Gasse 3, Budapest.  
**Stevens, Rev. W. H.**, 191 Stoney Stanton Road, Coventry.  
**Storey, Miss Josephine D.**, 5 Corraterie, Geneva.  
**Zachystal, Dr. D.**, Havl. nám 6, Prague II.
- 

### MEETING OF THE COUNCIL.

THE 231st Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Tuesday, November 16th, 1926, at 5 p.m., SIR LAWRENCE JONES, BART., in the chair. There were also present: Mr. W. W. Baggally, The Rt. Hon. G. W. Balfour, Mr. E. N. Bennett, Mr. W. R. Bousfield, The Hon. Everard Feilding, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Twelve new Members were elected. Their names and addresses are given above.

It was agreed that the Annual General Meeting should be held on the afternoon of Monday, the 31st of January, 1927, at 3.30 p.m.

The Monthly Accounts for October, 1926, were presented.

It was announced that a sum of £200 had been bequeathed, free of legacy duty, to the Society by the late Miss Constance Simmonds.

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CONVERSAZIONE.

A CONVERSAZIONE was held for Members and Associates and friends at the British Medical Association House, 19B Tavistock Square, London, W.C. 1, on Tuesday, November 16th, 1926, from 8 until 10 p.m. Specimens of the original documents, MSS., etc., recently acquired by the Society, relating to D. D. Home, were on view, and Mr. E. J. DINGWALL read extracts from letters and unpublished MSS. concerning the medium and his times.

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## ANNUAL GENERAL MEETING.

## PRELIMINARY ANNOUNCEMENT.

THE Annual General Meeting of the Society (for business purposes) will be held on Monday, January 31st, 1927, at 3.30 p.m., at the Society's Rooms.

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## OBITUARY NOTICE.

## PROFESSOR W. ROMAINÉ NEWBOLD.

NEWS which has only now (November 6th) reached us of the sudden death on September 26th, at the age of 61, of our Corresponding Member, Professor William Romainé Newbold, of Philadelphia, is sad news to all who knew him. And old members of our Society and those who have read back numbers of *Proceedings*, especially in connexion with Mrs. Piper's mediumship, will realise what a valuable member he has been. He has carried out original investigations and published reports of them in *Proceedings*, and he has also written criticisms and useful reviews. It is true that of late years he has not done much scientific work in Psychical Research, and he told me in a letter received two years ago, that he did not expect to do any in the future, partly because of the demands made on his time by the students in his classes, and partly because he had become absorbed in the study of Christian and pagan thoughts in the first three centuries of our era. "But," he added, "I am none the less interested, and I try to keep in touch with the work and to gain members for the

Society whenever opportunity offers." Certainly he was one of the kindest of Corresponding Members, ready to take trouble, and help in any way he could.

Professor Newbold tells us in *Proceedings*, Vol. XIV. p. 11, that he first became interested in Psychical Research in the winter of 1890-1891, as a result of reading the report of sittings held with Mrs. Piper during her first visit to England, published in Vol. VI. of *Proceedings*. This led to his arranging for sittings with Mrs. Piper, of which he had a large number between 1891 and 1895, reported on in a paper published by him in *Proceedings*, Vol. XIV., as a first instalment of Hodgson's projected sequel to his report in Vol. XIII. Professor Newbold did not know Dr. Hodgson when his own investigations into the subject began, but they afterwards became intimate friends; and sittings he had with Mrs. Piper after Dr. Hodgson's death in 1905, with a view to getting, if possible, into communication with him, form an interesting part of Professor William James's "Report on Mrs. Piper's Hodgson-Control" published in *Proceedings*, Vol. XXIII.

I met Professor Newbold for the first and, I think, only time at the International Congress of Experimental Psychology held in London in 1892. I do not know whether it was his general interest in Psychology or his special interest in Psychical Research that led him to attend the Congress, but Psychical Research was rather prominent at that Congress, and a desire to meet those responsible for the report on Mrs. Piper, which had interested him, may well have been an important attraction. It was in the autumn of that year that he first joined the S.P.R.—as an Associate of the American Branch—and not till more than ten years later (1903) that he became a Corresponding Member.

Though my acquaintance with Professor Newbold was in fact slight, for our letters were infrequent, I knew him well enough to realise that he was an unusually sympathetic man, and am not surprised to learn that he was extremely popular with his pupils. He had been a lecturer at the University of Pennsylvania since 1889 and a Professor there since 1903.

ELEANOR MILDRED SIDGWICK.

L. 1275.

CASE.

## A BOOK-TEST.

WE print below a report on a book-test obtained at a sitting with Mrs. Leonard, taken by Mrs. Hugh Meredith. The report of the case came to us through Mrs. Sydney Leaning, a Member of this Society, to whom Mrs. Meredith is personally known, and who, when sending the report of the case, wrote to Mrs. Salter, the Editor, as follows:

ELMSTEAD,  
EPSOM LANE, TADWORTH,  
*August 8th, 1926.*

I have to-day, while reading the Leonard Sitzings Report in our latest *Proceedings*, received from the writer, Mrs. Meredith, the enclosed report. I had heard of her sitting and its results and thought it very good, and asked if she would write me an account which I could forward to our *Journal*. She brought it over herself, from Walton-on-the-Hill, and I have seen (a) her original notes, taken at the sitting, (b) her friend Miss Parry's corroborating letter. She assures me that she has no objection at all to her actual name being used, nor has Miss Parry, whom she asked on Friday about it. . . .

F. E. LEANING.

It will be seen that this book-test differs from most of those obtained through Mrs. Leonard in that it contains a definitely experimental element, the experiment being designed to test whether any supernormal knowledge was shown not so much of the book in itself as of the thoughts of a person who had lately read it. We print first an explanatory statement from Mrs. Meredith concerning various relevant facts, and especially concerning the circumstances which led up to the experiment.

*Statement by Mrs. Meredith.*

On March 25th, 1926, I had a letter from Mrs. Leonard saying that a friend who was to have a sitting with her on Friday, 26th, was unable to keep the appointment, but had written to her

suggesting that I might like to come instead. I wrote at once, gratefully accepting the offer.

That evening, March 25th, I met in town Miss A. L. Parry, a friend who had lived with me for nearly four years in Australia, and as we sat at dinner I told her of my good fortune in getting another sitting with Mrs. Leonard, and said that I should like if possible to get some simple test through.

We are rather ignorant of such matters, but decided that when she went home she should read some special book in bed last thing at night and that I should ask the name of it at the sitting. She was to decide on the book after she left me so that I might be quite in the dark about it.

Then after she knew my sitting with Mrs. Leonard was over, she was to write and tell me what book she had read.

She was living at Southfields and I was at Walton-on-the-Hill. On Friday, 26th, I had my sitting and took very copious notes which rather troubled my communicators, but Feda kept holding them back very kindly so that I might get my record.

On Saturday, 27th, I read the full account aloud to a cousin who had come up to spend the day with me. Neither of us could make any sense out of the notes relating to the book-test, except that with regard to what Feda had said about "light" I half expected the book chosen to be 'The Light that Failed,' as I knew my friend Miss Parry had just bought a complete set of Kipling.

For the sake of clearness, before giving particulars of the sitting, I must mention a few facts about those concerned.

My husband, Hugh Meredith, and I were married and went to Burma in 1916. In February, 1918, he had to retire owing to ill-health. We went to Australia to seek a better climate for his lung trouble. I got a post at Frensham, Mittagong, a school in the Southern Heights of New South Wales, and after six months in a Sanatorium in the Blue Mountains, he came and joined me in the Southern Heights and I went on with my teaching. We were then very happy and very hopeful in our cottage in 'The Holt.'

However, in April, 1919, we were ordered out West for the winter, and when the hot weather came we decided to have a home of our own in the Blue Mountains.

To this house my friend Miss Parry came for the first time, and for her first visit to Australia in the November of 1920.



And here my husband died on April 7th, 1924, while Miss Parry was still with us. When he died, a friend who had lost her husband in similar circumstances wrote me these few lines from 'The Disciples' by Eleanor Hamilton King:

And often mused  
On the strange fate that had elected me  
To live so close to heroes, and to share  
Such noble things, and in their hour of need  
To be obedient to them—and to serve  
Him whom I loved the best of all the world.

'The Disciples' had no significance for us before my husband died, though I had a copy in my possession.

*Extracts from Mrs. Meredith's original notes of her sitting with Mrs. Leonard, March 26th, 1926.*

FEDA. Did she (A.L.P.) think of *two* books? I feel as if she was thinking of another book too. (Note 1.)

Can't always *read* the books. They don't often read words, they get the sense. But the book she read suggests travelling, and a lot of places, covering a lot of ground, not a book of a few places, but a book touching (especially in the beginning) on many places. (Note 2.)

Something about Light at the beginning. Light comes in rather 'portantly in this book. (Note 3.)

He smiles and says, "If *you* [A.H.M.] open that book, you know the flies pages [Feda's way of saying "fly-leaves"]? There's something on one of those pages which signifies the survival, the continuity of Life," and also, he can't see the words, but gets the idea of *Light*. (Note 4.)

Could you look *early* in the book and see if it describes a place that you and he have been in together, here on earth? He says he wants to explain he's not sure it's really the place you were at, but it would fit the place you were at. He says, "A place we were happy at, one of the most *hopeful* places, and where we had perhaps a happier condition than ever after or before." He's very interested and hopes you'll be able to place it.

*Notes by Mrs. Meredith.*

1. *Letter from A.L.P., written on March 29th, 1926.* "The book I read in bed was 'The Disciples.' I had thought of reading Forbes Robinson's 'Letters to his Friends,' but I thought perhaps Feda might not manage the 'r.'s." "

2. 'The Disciples,' being all about Garibaldi and describing the journeyings of his small band of disciples, is essentially "a book touching on many places." The end is mainly set in Rome.

3. See many passages in Overture culminating on p. 25 (edition in Dryden Library) with these lines:

Love that showed  
First the true *stars* of heaven to *light* the road,  
And make it straight unto Eternity  
With aim of all Progressive Life to Thee,  
O Father, O Divine, Whom, darkened so  
By priests and tyrannies we could not know.  
... .. and the *morning broke*  
... .. and the *keen rays*  
*In simple splendour light the land of dawn*  
*And the day cometh.*

4. *Letter from A.L.P., March 29th.* "The only things on the fly-leaves, beyond the printers' names, are" her name and greeting from the friend who gave the book.

But in my (A.H.M.'s) copy of 'The Disciples' there is a list of the Volumes in the Dryden Library, and among them (1) 'The Song Celestial,' (2) 'The Light of Asia.'

5. There are 288 pages in the book; on p. 41 occurs:

And one day  
About midday (*a*), we halted by a lake,  
A small lake (*b*) in the hollow of the hills (*c*),  
Amidst the blue and yellow water-flags (*d* and *e*)  
Where many herons were wading. And we lay  
And rested in the shadow of the pines (*g*)  
Upon the sandy shore (*h*).

(1) I didn't know this passage before, but it would describe the spot in Frensham Holt, Mittagong, N.S.W., where a party of us had lunch (*a*) on Christmas Day, 1918, under the pines (*g*) and by the round pool (*b*) in the creek (*h*), fringed by irises or water-

flags (d). The iris is the school 'flower and is on all hat-bands and other badges (e). Mittagong is 2000 feet high and surrounded by higher hills, so the small lake is in a hollow of the hills.

(2) A few days before the sitting my Album, containing the signatures of all this Christmas party, was returned to me.

(3) Certainly we were happier and more hopeful at Frensham than ever after or before.

(4) A.L.P. was not at this "party." She came to Australia for the first time two years later. She visited Frensham in February, 1924.

AILEEN H. MEREDITH.

*August 7th, 1926.*

Mrs. Meredith has sent us a note concerning a further incident which occurred at her sitting of March 26th, 1926, which, as she says, "is not exactly part of the book-test, but might be of interest.

*Extracts from Notes of Sitting with Mrs. Leonard.*

FEDA. He says: "You looked at a picture, not in our house, which reminded you of Australia. You have forgotten now, but it will come back."

*Notes by Mrs. Meredith.*

(1) At the Sargent Exhibition I saw a picture of 'In a Church at P.' It belonged to Lord Lascelles and shews a statue of a saint in a niche. The face of the saint was just the face of my husband's friend who came to see him when he was dying in Australia, and I had said it was the only picture in the whole Exhibition I should like to possess. This friend is in Australia now.

(2) I was out to lunch just before going to Mrs. Leonard, and saw—not a picture—but a piece of Staffordshire ware representing Garibaldi and his horse. This naturally reminded me of 'The Disciples' and therefore of all the Australian incidents connected with it.

AILEEN H. MEREDITH.

*August 7th, 1926.*

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## REVIEW.

*The History of Witchcraft and Demonology.* By MONTAGUE SUMMERS. London. Kegan Paul, Trench, Trubner & Co., Ltd. 1926. (*The History of Civilization.* Edited by C. K. Ogden.)

It is difficult to understand how this volume came to be included in Messrs. Kegan Paul's admirable series, *The History of Civilization*. The volumes hitherto published have been in the main serious contributions to their respective subjects, and the writers on Pre-History have not been chosen from those whose text-book is the Book of Genesis, neither has Mr. Bryan, we hope, been invited to offer an account of Evolution. We cannot think that a volume comparable with Buckland's *Reliquiae Diluvianae* of 1823 would appear in Mr. Ogden's list, and this fact alone suffices to distinguish sharply the position of psychical research as compared with other sciences. For elsewhere the Noachian geology and zoology are now relegated to the backwoods of thought, and apparently it is only in the abstruse region of psycho-pathology that demonologists and heresy hunters like Mr. Summers can make themselves heard.

The present volume is not a history of witchcraft or of demonology. It is a confused and illogical mass of descriptive matter appertaining to both, highly spiced with crapulent material, and accompanied by a running comment of disjointed extracts culled from an immense mass of material relating to the Witch cult.

Mr. Summers thinks that witchcraft is connected with the primitive Gnostic communities, which were guilty of every kind of abomination, of which the details are set forth by their enemies in the most lurid terms. Indeed witchcraft, as it existed in Europe from the eleventh century, was "mainly the spawn of Gnostic heresy" (p. 29), for its real "foul essence" was the worship of Satan. Satan, to Mr. Summers, is a very real person, but his efforts to make our flesh creep cannot be said to have succeeded. He discusses the "sin of the rebel angels," and we learn that Lucifer had a high rank in the celestial hierarchy, but he still wished to be God. Since God has produced miracles, the Devil, God's ape, must therefore produce them also (excluding, of course, those with the saints), and so the tricks of the Indian juggler are explained, as well as the phenomena of the Sabbat.

The phenomena of witchcraft are true because the learned doctors of the Church affirm it, and even the "incubi" and "succubi" are realities. In this latter case, "all the great saints and scholars and all moral theologians of importance" agree, and the demonologists also range themselves "in a solid phalanx of assent" (p. 93.)

It has only remained for Mr. Summers to prove scientifically that this august body of witnesses is correct. The demons, when they wish to fulfil their evil desires, are materialised from ectoplasm, for are we not informed of incidents which "go far to prove the partial re-materialisation of the dead by the vibrations of the natural substance and ectoplasmic emanations of the living" (p. 96)? Witchcraft and Satanism are then to Mr. Summers horrid realities, which have existed in the past and continue to exist. In "those lone empty houses innocently plundered 'To be Sold'" (p. 135), hideous rituals may be proceeding, and the vile orgies of the Sabbat are often concentrated in quiet Cathedral cities in a vain endeavour to disturb those peaceful centres with "the foul brabble of devil worship" (p. 151).

It is only by reading Mr. Summers' amazing analysis that one can realise the ghastly fate of those unfortunate wretches who incurred the suspicion of the Catholic authorities. What chance had the early students of obscure phenomena or the participants in a fertility cult before men to whom demons were as common as dogs, and who were profoundly ignorant of the most elementary principles of medical psychology? It is not difficult to understand how men believed in these things in the days when the scientific method was scarcely conceived. That they should believe in them to-day is a melancholy commentary upon intellectual progress. Perhaps encouragement may be sought in the fact that those whose minds can still assimilate these monstrous superstitions have no longer the power to exercise their talents in burning their fellow creatures at the stake.

E. J. DINGWALL.



## NOTES ON PERIODICALS.

THE issue for July-September of the *Journal of Abnormal and Social Psychology* has a brief account by Dr. H. H. Goddard of a case of dual personality which has recently come under his observation. The contrast between the alternating personalities was strongly marked, and the case (that of a young woman of nineteen years of age) presents several important and suggestive features, of which the insistent idea of *incestus patris* is one of the most interesting.

*The American Journal of Psychology* for October has a paper on 'Mescal Visions and Eidetic Vision' by Mr. Klüver of Minnesota. An account of the visions is given and the results of experiments recorded in reference to those previously undertaken in connexion with eidetic vision.

The *Journal* of the American S.P.R. for September has a paper by Dr. Haines on Vaticination, in which he gives an account of certain cases recorded in the past and also a further collection of stories of the alleged poltergeist phenomena occurring in the presence of the Roumanian peasant, Eleonore Zugun.

The *Revue Métapsychique* for May-June, 1926, has a continuation of the description by Dr. Osty of the phenomena obtained through the mediumship of M. Pascal Forthuny, and also a note by Professor Richet on Dr. Moll's criticism of the Institute's experiments with the medium Kahn. (See *Journal*, S.P.R., June 1926, pp. 93-95.)

The substance of Professor Richet's reply is to the effect that since Dr. Moll was not present at the sittings his criticism can have little weight. "M. Moll n'a rien vu," writes Professor Richet: "il juge les choses de loin et de haut, à distance." Kahn has not, in many instances, touched the papers, and therefore M. Moll's suspicion that substitution has been practised is not justified. Indeed M. Moll "ne nous a rien dévoilé: il ne pouvait le faire puisqu'il n'était pas là."

The *Zeitschrift für Parapsychologie* for October has an account by Mr. Krall of the alleged powers of telepathy exhibited by Georges Ninoff, and in the same number Professor Driesch contributes a paper on Psychical Research and Academic Science, of which the English version formed his Presidential Address to the Society.

E. J. D.

# NOTICES.

## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Monday, December 20, 1926, at 3 p.m.

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## PRIVATE MEETING

A PRIVATE MEETING of the Society will be held in the Society's Rooms, 31 Tavistock Square, London, W.C. 1, on Monday, December 20th, 1926, at 5 p.m., when a paper entitled "A Report on the Alleged Action of Nervous Effluence in Hypnotism" (cf. "Problems of Hypnotism," by Dr. Sydney Alrutz, *Proc. S.P.R.*, Vol. XXXII., pp. 151-178), will be read by Robert H. Thouless, M.A., Ph.D. (Lecturer in Psychology at the University of Glasgow).

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